

THE PROMISED
CALIPH

MAHDI

Abu Rahma

ابو رحمة

Mahdi The Promised Caliph

ABU RAHMA

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NOTE FROM THE AUTHOR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Mahdi, or the guided one, is a personality surrounded by many misconceptions and controversies. There are many who have claimed this title for themselves and to this day, followers of such claimants strongly insist that their claim is truthful. There are some who deny the existence of such an individual while there are some who twist and misinterpret the narrations pertaining to the Mahdi. Some claim that the Mahdi is none other than Eisa (Jesus) (عليه سلام) and they present their evidences for this. Moreover, many people have confused ideas about him where some assume him to be a demi-god while others think of him as a violent warrior.

The Mahdi is awaited by Sunnis and Shias and their ideas about him differ drastically. Almost everything about the Mahdi in both these traditions is at odds with each other and there is no possible way to reconcile them.

This book covers the personality of the Mahdi from a Sunni perspective and segregates authentic (*sahih*) from the weak (*da'if*) and fabricated (*mawdoo*) ones. The weak and

fabricated narrations are commonly circulated over the internet and these shape the worldview of many by putting it in the wrong direction.

The Sunni view of the Mahdi is that he would be a human Caliph who will bring justice to the world; he will neither have supernatural powers nor be a prophet or a messenger and would be a direct descendant of the Prophet Muhammad (ﷺ) through his grandson Hassan b. Ali (رضي الله عنه). He will become prominent in a chaotic year when the world would be involved in wars around him especially in Arabia and more specifically the areas of Makkah and Madina where there would be a civil war for power. He would end not only that civil war but also wars in the Middle East after which he would implement peace treaties with the Romans (the West) and fight a common enemy of both. Afterwards, Romans would end the treaty and fight the Muslims. The Mahdi will rule for slightly less than a decade and will confront the Dajjal (The Antichrist) near the end of his term. Eisa (عليه السلام) will descend in Damascus and be received by the Mahdi after which Eisa (عليه السلام) will kill the Dajjal.

Although the Mahdi would appear before the Dajjal, this book was written after the one on the Dajjal titled '*Dajjal (the Anti-Christ): Research, Critical Analysis, and Commentary*'. I had not

initially planned it but was requested by many to cover this topic as well and hence, this idea came to fruition. This led me to hold on to the publication of that book until this one was completed and published first. It is strongly insisted to get that book as well because the end times' prophecies are not disconnected from each other and looking at them in isolation is not the best approach – this book, along with the book on the Dajjal, will enable one to get a better grip and understanding of the Islamic end times prophecies.

The aim of this book is to present the topic in a systematic and understandable manner and clarify doubts and misconceptions along the way through a study of the Hadiths [sayings of the Prophet Muhammad (ﷺ)] and without resorting to outside matters such as theories and current affairs unless really required and explicitly in sync with the events prophesied – in such a situation, it would be injustice to ignore the current affairs as one of the primary aims of end times prophecies is to make us aware about the event in real world. I do not endorse violence or anyone misusing the end times prophecies for violent or seditious activities.

English translations of narrations from a number of books are available online and taken from

there; however, several books have not been translated and narrations from these books have been translated by the author. One of the aims of the book is to include every Hadith on the topic and for that dozens of Hadith books were looked at in extensive detail; those repeating over a number of books are not repeated over and over again in this book. However, as with all human efforts, there are bound to be some narrations, more specifically the inauthentic ones, that may have been missed out.

Some narrations are quoted without stating who spoke them and they are from the Prophet Muhammad (ﷺ) while those from his companions or other senior scholars have been explicitly stated to be from them.

If there is anything you disagree with or require clarity or further clarification, please do not hesitate to contact the author at his blog 'QuranAnswers.me'. Any mistake in understanding is purely from the author and the Prophet (ﷺ) is free from it.

**WHY IS THE MAHDI NOT MENTIONED IN
THE QUR'AN OR THE TWO SAHIH HADITH
BOOKS?**

People who are bothered by Hadiths raise concerns against the idea that a guided Caliph is prophesied who would unite the Muslims and rule with justice. One such criticism is that he is neither mentioned in the Qur'an nor the two Sahih books, Bukhari and Muslim. This criticism is invalid because the Qur'an and Hadiths speak of the Mahdi as elaborated below.

The Qur'an not only hints towards the Muslims having the upper hand before the end of the world but also states it explicitly¹ (Q.2:214, 21:105, 24:55-56) and it should not be a surprise that the Muslims have a leader during that stage. Moreover, the Mahdi is mentioned in both Bukhari and Muslim:

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ

How will you be when the son of Maryam (i.e. Eisa/Jesus) descends amongst you and your imam is among you. [Sahih al-Bukhari 3449]

This *imam* or leader is none other than the Mahdi as elaborated on later in the book.

يَكُونُ فِي آخِرِ أُمَّتِي خَلِيفَةٌ يَخْتِي الْمَالَ حَتَّى لَا يَعُدَّهُ عَدَدًا

There would be a Caliph in the last (period) of my Ummah (Muslim nation) who would freely give handfuls of wealth to the people without counting it. [Sahih Muslim 2913 i]

This Caliph who will distribute wealth without counting would be none other than the Mahdi.

بَعُودُ عَائِدٍ بِالْبَيْتِ قَبِيلَتُ إِلَهِ بَعَثَ فَإِذَا كَانُوا بَيْنَهُ مِنَ الْأَرْضِ خُسِيفَ بِهِمْ

A seeker of refuge would seek refuge in the Sacred House and an army would be sent to him (in order to kill him) and when it would enter a plain ground, it would be made to sink. [Sahih Muslim 2882 i]

Moreover, the Mahdi being in Qur'an or *Aqeedah*² books does not matter at all. What must be remembered is that he is a human Khalifah (Caliph) and not a god-like figure as made to be by some groups. If the second Caliph, Umar b. al-Khattab (رضي الله عنه), is not mentioned in the Qur'an or all *Aqeedah* books while he did exist, then why would one ask for the Mahdi to be mentioned in the Qur'an, Sahihayn, or *Aqeedah* books? When the Qur'an mentions the Muslims having the upper hand before the last day and the Hadiths (from both Bukhari and Muslim) mention a Khalifah in the end times, why wouldn't one accept them as harmonic and going hand-in-hand?

Umar b. al-Khattab (رضي الله عنه) was also a Khalifah but not explicitly mentioned in the Qur'an. Similarly Sultan Mehmet cannot be found in the Qur'an as well but he did exist and did perform great events. The Qur'an orders the believers to

obey the rulers, Hadiths also mention to support the ruler who is righteous and if a ruler comes matching the Qur'anic description of being just and righteous, then it is obligatory for the believers to support him. The same was done for Umar (رضي الله عنه) and the same would be required from the believers when the Mahdi arrives. The Mahdi does not need to tell anyone to believe in him; however, the call he would give would be the same call and not a new call and so the people should obey that call. One does not require a separate criteria to accept or reject him. If he lives up to the Qur'an, then accepting him would be obligatory. Obedience to those in power and just rulers is explicitly mentioned in the Qur'an and *Aqeedah* books.

The criterion for acceptance of the Mahdi is the Qur'an itself. The Mahdi is not a divine figure. He is neither a prophet nor a messenger. He does not receive revelation but he is a human Khalifah like many Khalifahs before him not mentioned in the Qur'an. It may or may not be an article of faith to accept or reject him but if he obtains control over the Muslims and is just and fair, then 'opposing' him would be rebellion and hence a matter of faith.

Moreover, the claim that he is not mentioned in *Aqeedah* books is also false. Many scholars have

written books confirming that the Mahdi will emerge describing it as a part of the belief of the Muslims including al-Haafiz Abu Na'eem, Abu Da'ood, Abu Katheer, al-Sakhaawi, al-Shawkaani, and others.³

The important point is that the Qur'an and those *Aqeedah* books that are not explicit are implicit.

Hence, the lesson we learn is that the Mahdi is mentioned in the Qur'an as well as the two Saheeh Hadith books:

- The Qur'an instructs one to obey the rulers [Q.4:59], and ruler-ship is important for a nation. A nation cannot stand without a ruler.
- The Qur'an states that the Muslims will have an upper hand before the end of the world [Q. 2:214, 21:105, and 24:55-56 among others].
- It goes without saying that the Muslims would have a ruler when they would have an upper hand in the world. This ruler would be the Mahdi – hence we see that the concept or the idea of the Mahdi is in the Qur'an even if he is not named.
- The two Sahih Hadith books (Bukhari and Muslim) also mention that the Muslims will

have a ruler in the end times [Sahih al-Bukhari 3449, Sahih Muslim 2913 i, Sahih Muslim 2884, Sahih Muslim 2913 and 2914 i]. There are several such narrations.

- The Qur'an and authentic Hadiths are harmonized in such a beautiful manner that they all point towards the leader of end times as the Mahdi. In some places his existence is mentioned while in others, his name is also mentioned.

This ruler is different from Eisa b. Maryam (عليه السلام) because he is separately mentioned in the Qur'an.

ABOUT THE MAHDI

In the introduction of the book, the following was summarized about the Mahdi:

The Sunni view of the Mahdi is that he would be a human Caliph who will bring justice to the world; he will neither have supernatural powers nor be a prophet or a messenger and would be a direct descendant of the Prophet Muhammad (ﷺ) through his grandson Hassan b. Ali (رضي الله عنه). He will become prominent in a chaotic year when the

world would be involved in wars around him especially in Arabia and more specifically the areas of Makkah and Madina where there would be civil war for power. He would end not only that civil war but also wars in the Middle East after which he would implement peace treaties with the Romans (the West) and fight a common enemy of both. Afterwards, Romans would end the treaty and fight against the Muslims. The Mahdi will rule for slightly less than a decade and will confront the Dajjal (the Antichrist) near the end of his term. Eisa (عليه سلام) will descend in Damascus and be received by the Mahdi after which Eisa (عليه سلام) will kill the Dajjal.

In this chapter, and the following ones, we learn about the Mahdi in considerable details with supporting evidences.

His descent

From the following Hadiths, we learn that the Mahdi would be a descendant of the Prophet Muhammad (ﷺ) from his daughter Fatimah (رضي الله عنها).

الْمَهْدِيُّ مِنْ أَهْلِ الْبَيْتِ يُصْلِحُهُ اللَّهُ فِي لَيْلَةٍ

The Mahdi is one of us, the people of the Household. Allah will rectify him in a single night.

[Sunan Ibn Majah 4085; also found in Musnad Ahmad with a very slight variation]

الْمَهْدِيُّ مِنْ عَتَرَتِي مِنْ وَلَدِ فَاطِمَةَ

The Mahdi will be of my family, of the descendants of Fatimah.

[Sunan Abi Dawud 4284; a similar narration is found in Sunan Ibn Majah 4086]

Allah will rectify him in a single night is understood by scholars to mean that the Mahdi may not be living a life as close to Islam as one should be. This does not mean that he would be a major sinner or a transgressor but that he would not be at the peak of piety as one would expect from a rightly guided Caliph - for example, consider the following incident between the two rightly guided caliphs Umar and Uthman (رضي الله عنه):

عَنْ أَبِي هُرَيْرَةَ، أَنَّ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - بَيْنَمَا هُوَ يَخْطُبُ يَوْمَ الْخُمَةِ إِذْ دَخَلَ رَجُلٌ فَقَالَ عُمَرُ لِمَ تَخْتَشِئُونَ عَنِ الصَّلَاةِ فَقَالَ الرَّجُلُ مَا هُوَ إِلَّا سَمِعْتُ الْبَدَاءَ تَوْصَأْتُ. فَقَالَ أَلَمْ تَسْمَعُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا رَاحَ أَحَدُكُمْ إِلَى الْخُمَةِ فَلْيَغْتَسِلْ "

While Umar (b. al-Khattab) was delivering the sermon on a Friday, a man entered (the mosque). Umar asked him: 'What has detained you from the prayer?' The man said: 'It was only that when I heard the Azaan I performed ablution (for the prayer)'. On that Umar said: 'Did you not hear the Prophet (ﷺ) saying: 'Anyone of you going out for the Jumua (Friday) prayer should take a bath'?'

[Sahih al-Bukhari 882; the narration is also found in Sahih Muslim 845 ii with the name of the man as Uthman b. Affan]

In this incident we see that although Uthman (رضي الله عنه) came before the start of the prayer, the Caliph Umar (رضي الله عنه) expected a senior companion of the Prophet (ﷺ) to be different from the common folk and adhere to a higher level of discipline and piety. Moreover, Uthman (رضي الله عنه) came with ablution instead of taking a full bath which may be allowed but is not the recommended practice. Hence, from this example we see that the rectification of the Mahdi by Allah does not mean that the Mahdi would be a rebellious sinner.

It happens in our lives that a moment strikes where things change drastically as if a switch has been turned on or off. For example, some people state that the moment they turned 30, it occurred as if their bodies had a switch which was triggered and they started feeling older suddenly; their stamina, mobility, agility, and so on were all impacted on the moment. Some may call it psychological while others may disagree. It also happens in some people's lives that the moment they turn 40, they feel as if a switch was turned on and they suddenly became much more enlightened, wise, and insightful. We all witness and experience this as well in our day to day, personal, and professional lives where our performance is switched to turbo in one moment even though there may be years of practice prior

to that. The statement of the Prophet (ﷺ) *Allah will rectify him in a single night* may be speaking of something similar where the Mahdi may suddenly become worthy of being the Khalifah while prior to that, he may not be at his full potential.

Another way to understand this statement, which does not contradict the prior one as well, is that his coming to prominence would not be gradual and things may change in the world at such a fast speed that it would take a single day (or night) that things would be ripe for him to assume power. We will look at the world before the Mahdi and the year of his appearance in much detail in later chapters.

A misunderstood Hadith

The following narration causes confusion to many people and an ordinary reader equates it to the Mahdi. Some then question the legitimacy of non-Qureshi Muslim rulers. This confusion is primarily based on self-interpretation and not referring to the works of experts. The Hadith is as follows:

عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا نَزَالَ هَذَا الدِّينُ فَائِمًا حَتَّى تَكُونَ عَلَيْكُمْ أُنَا عَشْرَ خَلِيفَةٍ كُلُّهُمْ يَخْتَمِعُ عَلَيْهِ الْأُمَّةُ ". فَسَمِعْتُ كَلَامًا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ أَفْهَمْهُ قُلْتُ لِأَبِي مَا يَقُولُ قَالَ " كُلُّهُمْ مِنْ قُرَيْشٍ "

Narrated Jabir b. Samurah: The Prophet (ﷺ) said: The religion will continue to be established till there are twelve Caliphs over you, and the whole community will agree on each of them. I then heard from the Prophet (ﷺ) some remarks which I could not understand. I asked my father: What is he saying: He said: All of them will belong to Quraysh.

[Sunan Abi Dawud 4279, 4280, 4281; a similar narration is found in Jami' al-Tirmizi 2223; the narrations in Sahih Muslim 1821 and 1822 have the words Islam will continue to be triumphant until there have been twelve Caliphs]

Some scholars state that the above Hadith refers to the five Caliphs that have gone by – Abu Bakr, Umar, Uthman, Ali, and Hassan (رضي الله عنهم) – with seven to come while some add a few more names most notable among them being Umar b. Abdul Aziz and others yet to come i.e. the Mahdi would be sixth or seventh or more with six or five or less than that to come after him. Another group of scholars state that some of the others are from the Abbasids with the Mahdi being the last of them.

Another group of scholars state that these twelve will all appear at the same time and be contemporaries of one another. Such an occurrence has also happened in the past when the Muslims were somewhat divided and ruled by a number of rulers world over with some being in

modern day Spain, some in North Africa, some in Syria and others elsewhere. This view is contradicted by the Hadiths which state that *Islam will flourish during their eras* and that *the Ummah (entire Muslim nation) will be united under them*. Another report states: *they will not be harmed by the enmity of those who oppose them*. The twelve divided rulers (or Caliphs) did not fulfill these essential parts of the Hadiths.

Some scholars state that the strengthening of the religion mentioned in the Hadith refers to political power and these twelve are from the Umayyads and they name those twelve Umayyad rulers.

Another view is that these twelve are to come after the Mahdi; however, this opinion is heavily based on Israeliaat (Jewish narrations) and not fully compliant with Hadiths. There are a few other minor and weak views and these have been omitted here.¹

Hafiz Ibn Hajar says that the strongest opinion is that the Caliphs behind whom the Muslims remained united and strong are the twelve mentioned in the Hadith and these are Abu Bakr, Umar, Uthman, Ali (رضي الله عنهم), Mu'awiyah, Yazid, Abdul Malik b. Marwan, al-Walid, Sulayman, Yazid, Hishaam; and Umar b. Abdul Aziz came

between Sulayman and Yazid. These were seven caliphs after the four rightly guided Caliphs, and the twelfth was al-Walid b. Yazid b. Abdul Malik. According to the scholars of this view, the Hadith is not an affirmation to the piety or religiosity of the rulers but is rather mentioning of the fact that the Muslims will be united and strong during these eras.

From the above explanations, we learn that Hassan (رضي الله عنه) was not included among the twelve Caliphs even though he was a legitimate one and remained so for around six months; we also learn that according to the scholars, a person ruling his own people, where his people are united, is also linguistically called a *Khalifah* (Caliph). This is because the scholars were open to the idea of twelve people ruling the Muslims at the same time and none of them refuted this view based on the unity of command but they did so for other reasons. Hence, we learn that the Muslim scholars were unanimous in considering a ruler of a land to be a *Khalifah*.

Hassani or Hussayni?

There is some disagreement on whether the Mahdi would be a descendant of the Prophet (ﷺ) through his grandson Hassan or Hussain (رضي الله عنه).

عَنْ أَبِي إِسْحَاقَ، قَالَ قَالَ عَلِيٌّ - رَضِيَ اللَّهُ عَنْهُ - وَتَوَلَّى إِلَى ابْنِهِ الْحَسَنِ
فَقَالَ إِنَّ ابْنِي هَذَا سَيِّدٌ كَمَا سَمَّاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَيُخْرِجُ
مِنْ صُلْبِهِ رَجُلًا يُسَمَّى بِاسْمِي يَبِيكُمُ يَشْبِهُهُ فِي الْخُلُقِ وَلَا يَشْبِهُهُ فِي
الْخَلْقِ ثُمَّ ذَكَرَ فَضْلَهُ يَمْلَأُ الْأَرْضَ عَدْلًا

Abu Ishaq said that Ali looked at his son al-Hasan and said: This son of mine is a sayyid (chief) as named by the Prophet (ﷺ), and from his loins will come forth a man who will be called by the name of your Prophet (ﷺ) and resemble him in conduct but not in appearance. He then mentioned the story about his filling the earth with justice.² [Sunan Abi Dawud 4290 i]

Although the chain of the above narration has a slight weakness, it is more authentic than the narrations that state that the Mahdi would be from the descendants of Hussain (رَضِيَ اللَّهُ عَنْهُ). Moreover, there are corroborating narrations that reduce the weakness to an acceptable level.

يُخْرِجُ رَجُلًا مِنْ أَهْلِ بَيْتِي يَوَاطِيءُ اسْمُهُ اسْمِي وَخُلُقُهُ خُلُقِي، فَيَمْلَأُهَا
عَدْلًا وَفُسْطًا كَمَا مَلَأْتُ ظُلْمًا وَجُورًا

A man from my family will appear whose name would be the same as my name; his morals and ethics will be the same as my morals and ethics and he will fill the earth with justice as it was filled with oppression.

[Mu'jam al-Kabeer of Tabarani 10087 – becomes sound due to corroborating narrations]

This second narration states that the resembling of the Mahdi's conduct to that of the Prophet (ﷺ)

would be in terms of adhering to the same morals and ethics and not that his piety would be the same as that of the Prophet (ﷺ) because none can reach such a high level. If someone rejects the former Hadith based on this claim, then they are addressed by the latter one; rejecting a narration because one finds it problematic is not the correct approach as there is more to a Hadith than just what appears to a lay reader. What we learn from these Hadiths is that the Mahdi will not follow worldly ways and isms and will follow the Islamic and the Prophetic way.

Many scholars have taken this narration and accepted it for its message and Ibn al-Qayyim has even given wisdom behind the Mahdi being from Hassan (رضي الله عنه). Read more about this under the section '*The wisdom behind the return of Caliphate with the Mahdi*' in the chapter titled '*Will the Caliphate return before the Mahdi?* A quality we find of Hassan (رضي الله عنه) similar to that of his descendant, the Mahdi, is as follows:

أَنِيبَ هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَيْنِ مِنَ الْمُسْلِمِينَ

This son of mine (Hassan) is a Saiyid (i.e. chief) and I hope that Allah will help him bring about reconciliation between two Muslim groups. [Sahih al-Bukhari 2704, 3629, 3746, 7109, Sunan an-Nasa'I 1421, and Sunan Abi Dawud 4662]

The Mahdi will also cause unity when there will

be immense differences.

His name

Besides the fact that the Mahdi would be a descendant of the Prophet (ﷺ), we learn that his name would be the same as that of the Prophet (ﷺ) i.e. he would be called Muhammad.

لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي

The world shall not pass away until a man from the people of my family rules the Arabs whose name agrees with my name. [Jami' al-Tirmizi 2230 and 2231]

The following Hadith provides us with useful information about his father's name and that too would be the same as the name of the Prophet (ﷺ)'s father i.e. Abdullah.

اسْمُ أَبِيهِ اسْمَ أَبِي

His father's name is the same as my father's.
[Sunan Abi Dawud 4282]

The first of the above Hadiths indicates that the Mahdi would rule over the Arabs and hence, one may be tempted to assume that his dominion would not cover non-Arab Muslims or that he would regionally rule over *some* Arabs. However,

this understanding would be as a result of ignoring the prophetic style of speech, the Arabic of another era, and the Hadith corpus. For example, for the danger of Yajuj and Majuj (Gog and Magog), the Prophet (ﷺ) said:

وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدْ أَقْتَرَتْ

Woe unto the Arabs from a danger that has come near. [Sahih al-Bukhari 7135, 7059, 3598, 3346, Sahih Muslim 2880 i and iii, Sunan Abi Dawud 4249, Sunan Ibn Majah 3953, and Jami' al-Tirmizi 2187]

When one reads about Yajuj and Majuj , one learns that their terror, death and destruction are not limited to Arabs and that this style of speech is an Arabic expression used by the Prophet (ﷺ). Moreover, there are other explicit narrations further confirming that the dominion of the Mahdi would not be over Arabs only and they are shared further later on. The following narration is enlightening:

إِنَّ اللَّهَ يَنْعُتُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُحَدِّدُ لَهَا دِينَهَا

Allah will raise for this community at the end of every hundred years the one who will renovate its religion for it. [Sunan Abi Dawud 4291]

His coming is eminent

Although the above narration is not explicit, it is

worthy of a mention. Some people believe that the return of Caliphate has to be before 2022 CE as the Caliphate (the Ottoman rule) ended in 1922 CE; others give an earlier date as they argue that the Ottoman rule practically ended earlier while the dissolving date on paper was somewhat later. Such line of reasoning should be avoided as it only leads to guesswork and eventually disappointment.

Moreover, *every hundred years* do not have to be exact and a renovator may come after 90 years which would fall within a century. Furthermore, the renovator in religion may be a giant scholar, the one considered the greatest of the era by the scholars who may rectify the affairs of the Muslims through rightful preaching. This reasoning is countered by those opposed to it by stating that since the Muslims are without a central leader for the first time for such a long period and it is the duty of a leader to be the religious leader as well, the one that will come this century would be the Mahdi. This argument appears strong and correct; however, fixating oneself with exact dates is something that is discouraged by the major scholars of all eras. One such is as follows:

حفص بن غياث: قلت لسفيان: يا أبا عبد الله! إن الناس قد أكثروا في
المهدي، فما تقول فيه؟ قال: إن مر على بابك، فلا يكن فيه شيء،
حتى يجمع الناس عليه

Hafs bin Ghiyath related: I asked Sufyan [al-Thawri], 'O Abu Abdullah, the people are talking a lot about al-Mahdi, what do you say about this?' He replied: 'Even if he were to walk by your door you should not be bothered until the people have united under him.' [al-Asbahani, Abu Nu'aym, Hilyah al-Awliya 7:31]

The coming of the Mahdi is so certain that the Prophet (ﷺ) stresses upon it:

عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ " . قَالَ رَأَيْتُهُ فِي حَدِيثِهِ " لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ " . ثُمَّ اتَّفَعُوا " حَتَّى بَعَثَ فِيهِ رَجُلًا مِثِّي " . أَوْ " مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي وَاسْمُ أَبِيهِ اسْمُ أَبِي " . رَأَى فِي حَدِيثِ فِطْرِ " يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَحُورًا " . وَقَالَ فِي حَدِيثِ سُفْيَانَ " لَا تَذْهَبُ أَوْ لَا تَقْصِي الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبُ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي " . قَالَ أَبُو دَاوُدَ لَفَطَ عُمَرُ وَأَبِي بَكْرٍ بِمَعْنَى سُفْيَانَ

Narrated Abdullah b. Mas'ud: The Prophet (ﷺ) said: If only one day of this world remained. Allah would lengthen that day till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny.

Abu Bakr, Umar, and Sufyan's version says: The world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine. [Sunan Abi Dawud 4282]

He has to come even if a single day was left on the earth. This is to stress that one must not think otherwise and especially if one finds that

conditions of the world are long overdue for his appearance and yet he hasn't come, then he must not be real. Human beings tend to calculate and equate things to their surroundings and if anyone feels that his coming does not fit into their calculations, then they are responded to by this Hadith. He would be rectified in a single day so that things manifest themselves in a way to welcome him and his appearance may even be sudden and quick.

Another point that one needs to keep in mind is that this Hadith may be misused by the Dajjal. Authentic narrations regarding the Dajjal state that he would remain for 40 days where a day would be like a year, another like a month, another like a week, and the remaining ones like regular days. The Hadith pertaining to the Mahdi uses a figure of speech indicating that the appearance of the Mahdi is an essential event that will take place before the end of the world. Since the Dajjal would have an elongated first day (like a year), he may confuse the people into believing that the Hadith pertains to him. He may confuse the people by playing with literal and metaphorical speech and that the figure of speech should be taken literally. Once one knows about this and knows that the Dajjal's job is to confuse, the person would be better off when the Dajjal arrives - knowledge is power.

His rule

Coming to more explicit Hadiths that the Mahdi would not only rule over the Arabs but non-Arab Muslims as well, we find the following:

لا تذهب الدنيا ولا تنقضي حتى يملك رجل من أهل بيتي بواطئ اسمه
اسمى

The world will not end until a man from my family rules over it (the world); his name would be the same as my name.

[This narration is found in numerous places including Mustadrak al-Hakim 8455, Musnad al-Bazzar 1619, 1620, and 1643, Musnad lil-Shaami 583, Mu'jam al-Sagheer of Tabarani 1179, Mu'jam al-Awsat of Tabarani 7009 and dozens more]

لَوْ لَمْ يَنْقُ مِنَ الدَّهْرِ إِلَّا يَوْمٌ لَبَعَثَ اللَّهُ رَجُلًا مِنْ أَهْلِ بَيْتِي بِمَلَأْهَا عَدْلًا كَمَا
مُلِئَتْ حَوْرًا

If only one day of this time (world) remained, Allah would raise up a man from my family who would fill this earth with justice as it would have been filled with oppression. [Sunan Abi Dawud 4283]

لَيَقُومَنَّ عَلَى أُمَّنِي مِنْ أَهْلِ بَيْتِي أَقْنَى ، أَجَلِي ، يُوسِعُ الْأَرْضَ عَدْلًا كَمَا
وُسِعَتْ ظُلْمًا وَحَوْرًا ، بِمِلْكٍ سَعَى سَبِينِ

A man from my household will surely rule over my nation who will fill the earth with justice as it would have been filled with oppression. He will rule for seven years. [Musnad Abu Ya'la 1123]

الْمَهْدِيُّ مِثِّي أَجَلِي الْخَنِيْهَةِ أَقْنَى الْأَنْبِيَاءِ يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مُلِئَتْ
حَوْرًا وَظُلْمًا يَمْلِكُ سَعَى سَبِينٍ

The Mahdi will be of my stock, and will have a broad forehead a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven years. [Sunan Abi Dawud 4285]

مِنْ خُلَفَائِكُمْ خَلِيفَةٌ نَحْنُو الْمَالَ حَنْئًا لَا نَعُدُّهُ عَدَدَ

There would be amongst your Caliphs a Caliph who would give handfuls of wealth to the people, but would not count it. [Sahih Muslim 2913, 2914 i and ii]

يُحْرَجُ فِي آخِرِ أُمَّتِي الْمَهْدِيُّ، يَسْقِيهِ اللَّهُ الْغَيْثَ، وَيُحْرَجُ الْأَرْضُ سَابِهَا، وَيُعْطَى الْمَالُ صَاحِبًا، وَتَكْثُرُ الْمَاشِيَةُ، وَيُعْطَمُ الْأَمَةُ، يَعْيشُ سَبْعًا أَوْ ثَمَانًا

At the end of my nation would be the Mahdi who will have an abundance of rain from Allah and the earth will produce its goods; he will give out wealth with fairness, grazing animals will be abundant, the Muslim nation will be large and he will stay in this prosperous state for seven or eight (years). [Mustadrak Hakim 8778]

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: "ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلَاءَ تُصِيبُ هَذِهِ الْأُمَّةَ، حَتَّى لَا يَجِدَ الرَّجُلُ مَلُجًا إِلَيْهِ مِنَ الظُّلَمِ، فَيَنْتَعِبُ اللَّهُ رَجُلًا مِنْ عِبْرَتِي مِنْ أَهْلِ بَيْتِي، فَيَمْلَأُ بِهِ الْأَرْضَ قِسْطًا، كَمَا مُلِئَتْ ظُلْمًا وَخَوْرًا، تَرْضَى عَنْهُ سَاكِنُ السَّمَاءِ، وَسَاكِنُ الْأَرْضِ، لَا تَدْعُ السَّمَاءُ مِنْ فَطْرِهَا شَيْئًا إِلَّا صَنَعَتْهُ مِذْرَارًا، وَلَا تَدْعُ الْأَرْضُ مِنْ مَائِهَا شَيْئًا إِلَّا أَجْرَجَتْهُ، حَتَّى تَتَمَتَّى الْأَحْيَاءُ الْأَمْوَاتُ، يَعْيشُ فِي ذَلِكَ سَبْعَ سِنِينَ أَوْ ثَمَانٍ أَوْ تِسْعٍ " سَبْعِينَ

Abu Sa'id al-Khudri said: The Messenger of Allah (ﷺ) mentioned an evil to afflict the Muslim nation that would encompass all so that no one will be able to flee from it. (He said): Then Allah will send a person belonging to me, from my family. He will fill the earth with justice as it was filled with oppression. The people of the earth and

those of heavens will be pleased with him. (In his time) the skies will not leave (or withhold) any rain i.e. it will rain a lot, and the earth will not withhold any of its produce and will grow everything so much that living people will wish that the dead (loved ones) were alive to witness this. This person (the Mahdi) will remain in this glory for seven years or eight years or nine years.

[Al-Jami' Ma'mar b. Rashid 1386; this particular chain on its own is weak but the narration becomes acceptable due to corroborating narrations]

We learn from these narrations that the Mahdi would fill the earth with justice and that he would give out wealth to the people. His area and influence are broad and are not limited to a certain people and region. We shall further see in later chapters the areas, people, and events before the Mahdi assumes leadership, how non-Arabs and people from the east will make it easier for him, and how he will govern and the role of non-Arabs in his dominion to further refute the idea of a small, regional, and limited role of the Mahdi.

أَشْرَكُكُمْ بِالْمَهْدِيِّ تَبَعْتُ فِي أُمْنِي عَلَى اخْتِلَافٍ مِنَ النَّاسِ وَرَلَّارِلْ فَمِلًا
 الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مِلْتَبْ حَوْرًا وَطَلَّمَا يَرْضَى عَنْهُ سَاكِنُ السَّمَاءِ
 وَسَاكِنُ الْأَرْضِ نَقْسِمُ الْمَالِ صَخَاخًا فَعَالَ لَهُ رَحْلٌ مَا صَخَاخًا قَالَ بِالسُّوِّيَّةِ
 بَيْنَ النَّاسِ قَالَ وَيَمْلَأُ اللَّهُ قُلُوبَ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِّي
 وَسَعَهُمْ عَدْلُهُ حَتَّى يَأْمُرَ مُبَادِيًا فُبَادَى فَيَقُولُ مَنْ لَهُ فِي مَالٍ حَاجَةٌ فَمَا
 يَتَوَمَّرُ مِنَ النَّاسِ إِلَّا رَحْلٌ فَيَقُولُ أَنْتَ السَّدَّانُ بَعِيِي الْحَازِبُ فَقُلْ لَهُ إِنَّ
 الْمَهْدِيَّ يَأْمُرُكَ أَنْ تُعْطِيَنِي مَا لَا فَيَقُولُ لَهُ أَحَبُّ حَتَّى إِذَا خَفَلَهُ فِي جَحْرِهِ
 وَأَنْزَرَهُ نَدَمَ فَيَقُولُ كُنْتُ أَحْسَنُ أُمَّةٍ مُحَمَّدٍ نَعْسًا أَوْعَجَرَ عَنِّي مَا وَسَعَهُمْ قَالَ
 فِرْدُةٌ فَلَا يُغْنِلُ مِنْهُ فَيَعَالَ لَهُ إِنْ لَا نَأْخُذُ شَيْئًا أُعْطَيْنَاهُ فَيَكُونُ كَذَلِكَ سَنَعُ

سَيَسِيرُ أَوْ يَمُوتُ سَيَسِيرُ أَوْ يَسْتَعِ سَيَسِيرُ ثُمَّ لَا حَتَرَ فِي الْعَنَشِ نَعْدُهُ أَوْ قَالَ ثُمَّ لَا
حَتَرَ فِي الْحَيَاةِ نَعْدُهُ

Glad tidings to you of the Mahdi who will be from my nation and come at a time of severe differences among the people and rampant earthquakes; he will fill the earth with justice as it was filled with oppression. The dwellers of the heavens and the earth will be pleased with him. He will distribute wealth with fairness and will fill the hearts of the Muslim nation with joy; his justice will be sufficient for them so much so that an announcer will state: 'If anyone is in need, come to me (the Mahdi)'. Only one person will come to him and he will ask him and say to him: 'Go to the manager, he will give to you'. He will go to him and say: I have been sent by the Mahdi to collect wealth (or money) so he will say: 'Lift both your hands'; his hands, and garments, will be filled but he will not be able to carry them, so he will remove some and only carry as much as he can. When he would be on his way out, he will feel ashamed and think to himself: 'From the Muslim nation, I am the only needy; everyone was called to this wealth and they all left it except me'. Therefore, he will return the wealth to the manager but he will respond: 'We don't take back what we give'. The Mahdi will remain in this condition for six, seven, eight, or nine years and after that, there will be no good in life.

[Musnad Ahmad 10933; this narration has a slight weakness in chain; however, the text is corroborated by other narrations and is hence, considered sound]

Some people look at some words in a Hadith, which they find problematic, and then declare it to be weak. However, this is a terrible approach for a number of reasons. For example, in the above Hadith, we find that it ends with these words: *there will be no good in life*. A lay reader may think that there would be much good even after the Mahdi and hence, this narration is inauthentic because of this reason; however, this is an Arabic style of expression indicating the severity of the loss by the death of the Mahdi.

His physical description

The Hadith earlier had a brief description of the physical features of the Mahdi. It is quoted again below:

الْمَهْدِيُّ مَنِّي أَجْلَى الْخَنَفَةِ أَقْنَى الْأَنْفِ

The Mahdi will be of my stock, and will have a broad forehead and a prominent nose. [Sunan Abi Dawud 4285]

The *prominence* of the nose is explained in another Hadith (Shama'il Muhammadiyah Hadith 8) as neither big nor small but beautiful; it is the beauty that makes it prominent and this was also how the nose of the Prophet (ﷺ) looked like. The *broadness* of the forehead refers to the width instead of height and from a famous example

today, we may say that it would be something like the forehead of David Beckham.

His advisers

The faithful believers in general would be his friends and well-wishers; however, his inner circle would be good people because the Mahdi would be rightly guided and the one whom Allah guides has good companionship.

مَا مِنْ وَّالٍ إِلَّا وَلَهُ بَطَانَتَانِ بَاطِنَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ وَبَاطِنَةٌ لَا تَأْلُوهُ خِيَالًا فَمَنْ وَقِيَ شَرَّهَا فَقَدْ وَقِيَ وَهُوَ مِنَ الْبِي نَغْلِبَ عَلَيْهِ مِنْهُمَا

No ruler is appointed but he has two groups of advisers: A group which urges him to do good and tells him not to do evil, and a group which does its best to corrupt him. Whoever is protected from their evil is indeed protected. And he (the ruler) belongs to the group that has the greater influence over him.

[Sunan an-Nasa'i 4201; a similar message is found in Sunan an-Nasa'i 4202 and 4203]

مَنْ وَلِيَ مِنْكُمْ عَمَلًا فَأَرَادَ اللَّهُ بِهِ خَيْرًا جَعَلَ لَهُ وَزِيرًا صَالِحًا إِنْ سِيَّيَ ذَكَرَهُ وَإِنْ ذَكَرَ أَعَاهَهُ

Whoever among you is appointed to a position of authority, if Allah wills good for him, He will give him a righteous minister who will remind him if he forgets and help him if he remembers. [Sunan an-Nasa'i 4204]

Since *mahdi* means rightly guided, he would be

the one for whom Allah wills good. He would have a righteous minister to assist him in both religious and worldly terms.

THE WORLD AROUND THE MAHDI

We saw earlier that the Mahdi *will fill the earth with equity and justice as it would have been filled with oppression and tyranny*. From this we learn that he would come at a time of injustice, oppression, and cruelty all around. Some of the evil before the time of the Mahdi is elaborated on in the following Hadiths.

Muslims would be victims of inferiority complex

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَتَتَّبِعَنَّ سَنَنَ الدِّينِ مِنْ قَبْلِكُمْ سَبْرًا يَسِيرًا وَدِرَاعًا يَدْرَأُ حَتَّى لَوْ دَخَلُوا فِي جُحْرٍ صَبَّ لَاتَّعْتُمُوهُمْ". قُلْنَا يَا رَسُولَ اللَّهِ الْيَهُودَ وَالنَّصَارَى قَالَ "فَمَنْ

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying: You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also. We said: Allah's Messenger, do you mean Jews and Christians (by your words) as those before you? He said: Who else (than those two religious groups)?

[Sahih Muslim 2669 i; a similar narration is found in Sunan Ibn Majah 3994]

This Hadith shows that the Muslims would not be ordinary victims of inferiority complex but would be suffering from it severely so much so that they would follow the Jews and the Christians in everything they would do including their clothing and fashion to their systems and governance methods. Islam has its own ways whereas the Muslims would forsake them to follow those of others. This is also a prophecy that the Muslims will consider alien political, legal, and social systems as superior and follow them.

People would leave the religion in throngs

The people following Islam would be considered *weird*.

تَدَا الْإِسْلَامُ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ

Islam began as something strange and it will return to being strange, so blessed are (or good tidings to) the strangers. [Sahih Muslim 145]

There are many narrations about the many bad and the few good.

أُنَاسٌ صَالِحُونَ فِي أُنَاسٍ سُوءٍ كَثِيرٍ مَنِ بَعْضُهُمْ أَكْثَرُ مِمَّنْ تُطِيعُهُمْ

They are righteous people among many evil people. Those who disobey them are greater in

number than those who obey them. [Musnad Ahmad 6612]

الَّذِينَ يُصْلِحُونَ إِذَا فَسَدَ النَّاسُ

They are those who reform the people when they have become corrupt. [Musnad Ahmad 16249]

الْفَرَارُونَ بِدِينِهِمْ يُحْمَقُونَ إِلَى عِيسَى عَلَيْهِ السَّلَامُ يَوْمَ الْقِيَامَةِ

They are those who flee with their religion. They will be gathered with Eisa the son of Maryam on the Day of Resurrection. [Zuhd Ahmad b. Hanbal 236]

الَّذِينَ يُخَيِّونَ سُنَنِيَّ وَيُعَلِّمُونَهَا عِبَادَ اللَّهِ

They are those who revive my practice (Sunnah) and teach it to the servants of Allah. [Zuhd al-Bayhaqī 215]

The following Hadith states that people will leave Islam as well:

إِنَّ النَّاسَ دَخَلُوا فِي دِينِ اللَّهِ أَفْوَاحًا وَسَخَرُوهُ مِنْهُ أَفْوَاحًا

Verily, the people will enter the religion of Allah in crowds and they will leave it in crowds. [Musnad Ahmad 14286]

Such an occurrence was not witnessed in history and not even colonialism resulted in as much apostasies as we witness in our times.

Post-colonial era

It is not easy to ascertain the era the following

Hadith pertains to; however, it appears that it may be referring to the era from after the World Wars to the time of the Mahdi and then eventually, the Dajjal.

عَنْ عُمَرَ بْنِ هَابِيٍّ الْعَنْسِيِّ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ كُنَّا قُعُودًا
عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْفِتْنَةَ فَأَكْثَرَ فِي ذِكْرِهَا حَتَّى
ذَكَرَ فِتْنَةَ الْأَخْلَاسِ فَقَالَ فَإِنَّلَا نَا رَسُولَ اللَّهِ وَمَا فِتْنَةُ الْأَخْلَاسِ قَالَ " هِيَ
هَرَبٌ وَخَرَبٌ ثُمَّ فِتْنَةُ السَّرَّاءِ دَخَلَهَا مِنْ تَحْتِ وَذَمِي رَجُلٌ مِنْ أَهْلِ بَيْتِي
بَرَعُمُ أَنَّهُ مَتَّى وَلَيْسَ مَتَّى وَإِنَّمَا أَوْلِيَانِي الْمَتَّعُونَ ثُمَّ بَصُلُحُ النَّاسِ عَلَى
رَجُلٍ كُورِكٍ عَلَى صَلَاحٍ ثُمَّ فِتْنَةُ الدُّهْنِ مَا لَا تَدْعُ أَحَدًا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لَطَمَهُ
لَطْمَةً فَإِذَا قِيلَ انْقَضَتْ تَمَادَتْ نُصَيْحُ الرَّجُلِ فِيهَا مُؤْمِنًا وَيُمْنِي كَافِرًا حَتَّى
يَصِيرَ النَّاسُ إِلَى قُسْطَاطِيْنٍ قُسْطَاطِيْنٍ لَا يَفَاقُ فِيهِ وَقُسْطَاطِيْنٍ لَا
"إِيمَانَ فِيهِ فَإِذَا كَانَ ذَاكُمُ فَانْتَظِرُوا الدَّجَالَ مِنْ يَوْمِهِ أَوْ مِنْ عَدِهِ

Narrated Abdullah b. Umar: When we were sitting with the Messenger of Allah (ﷺ), he talked about periods of trial (fitnahs), mentioning many of them. When he mentioned the one when people should stay in their houses, some asked him: Messenger of Allah, what is the trial (fitnah) of staying at home? He replied: It will be flight and plunder. Then will come a test which is pleasant. Its murkiness is due to the fact that it is produced by a man from the people of my house, who will assert that he belongs to me, whereas he does not, for my friends are only the God-fearing. Then the people will unite under a man who will be like a hip-bone on a rib. Then there will be the little black trial which will leave none of this community without giving him a slap, and when people say that it is finished, it will be extended. During it a man will be a believer in the morning and a disbeliever in the evening, until the people will be in two camps: the camp of faith which will contain no hypocrisy, and the camp of hypocrisy which will contain no faith. When that happens,

expect the Antichrist (the Dajjal) that day or the next. [Sunan Abi Dawud 4242]

The caretaker and ruler of Makkah and Madina had revolted against the Ottomans and joined the British and he asserts that he is from the Prophet (ﷺ). This trial is *pleasant* because it came around or after the First World War and *appeared* to have cooled down the chaos and *appeared* to have restored order. Although it would be *pleasant*, the Prophet (ﷺ) still called it *fitna*.

Then the people will unite under a man who will be like a hip-bone on a rib. This is an expression that, according to the scholars, means ‘out of its usual order’ (Khattabi) and ‘unable to be fixed’ (al-Qaari). Hence, we learn that the Muslims will unite under a man who will not be like the previous usual order (of the Ottomans) and the Caliphate will not be fixed by or under him i.e. he would be a different type of ruler than the previous order and the previous order would be done and gone when he assumes power.

Afterwards, there will be trial that will leave no one. For details on that, refer to the sub-section titled ‘*Muslims would be springing*’ covered later in this chapter. After this would be an era where the camps of hypocrisy and faith will be distinguished very clearly and this appears to be

the time of the Mahdi. When that happens, expect the Antichrist (the Dajjal) any time.

Muslims would be fighting one another

وَنَلَّ لِلْغَرْبِ مِنْ شَرِّ قَدْ اقْتَرَبَ أَفْلَحُ مَنْ كَفَّ يَدَهُ

Woe to Arabs because of evil which has drawn near! He will escape who restrains his hand.
[Sunan Abi Dawud 4249]

One would be drawn into these disagreements

We see around us that in petty disputes among two Muslim nations today, people are drawn to take sides. Some disputes are so petty and irrelevant that they involve a carefully worded Tweet from a diplomat and a direct response from a representative of another country; while this takes place, Muslims of other nationalities take to Facebook with their *expert* commentary and take sides in them as well.

سَيَكُونُ فِتْنٌ الْفَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي
وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي مَنْ تَشَرَّفَ لَهَا نَسْتَشْرِفُهُ وَمَنْ وَخَذَ فِيهَا
مُلْحاً فَلْيَعُدْ بِهِ

There will be soon a period of turmoil in which the one who sits will be better than one who stands and the one who stands will be better than one who walks and the one who walks will be better than one who runs. He who would watch them will be drawn by them. So he who finds a refuge or shelter against it should make it as his

resort. [Sahih Muslim 2886 i]

قَالَ خُذْنَعَةُ بْنُ النَّمَّانِ وَاللَّهِ إِنِّي لأَعْلَمُ النَّاسَ بِكُلِّ فِتْنَةٍ هِيَ كَائِنَةٌ فِيمَا تَنَى
وَسِ السَّاعَةِ وَمَا بِي إِلَّا أَن يَكُونَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْرًا إِلَيَّ
فِي ذَلِكَ شَيْئًا لَمْ يُخَذِّتْهُ غَيْرِي وَلَكِنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
وَهُوَ يُخَذِّتُ مَخْلِسًا أَنَا فِيهِ عِنَ الْعَتَبِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَهُوَ يَعُدُّ الْعَتَبَ " مِنْهُمْ ثَلَاثٌ لَا تَكْذِبُ يَذَرْنَ شَيْئًا وَمِنْهُمْ فِتْنٌ كَرِيبَاحِ الصَّيْفِ
مِنْهَا صَعَارٌ وَمِنْهَا كِنَارٌ ". قَالَ خُذْنَعَةُ فَذَهَبَ أُولَئِكَ الرَّهْطُ كُلُّهُمْ غَيْرِي

Huzayfah b. al-Yaman reported: By Allah, I have the best knowledge amongst people about every turmoil which is going to appear in the period intervening me and the Last Hour; and it is not for the fact that Allah's Messenger (ﷺ) told me something confidentially pertaining to it and he did not tell anybody else about it, but it is because of the fact that I was present in the assembly in which he had been describing the turmoil. and he especially made a mention of three turmoils which would not spare anything and amongst these there would be turmoils like storms in the hot season. Some of them would be violent and some of them would be comparatively mild. Hudhaifa said: All (who were present) except I have gone (to the next world). [Sahih Muslim 2891 i and ii]

The disagreements would not be only verbal and will involve bloodshed as well

تَكُونُ فِتْنَةُ النَّاسِ فِيهَا خَبَرٌ مِنَ الْيَقْطَانِ وَالْيَقْطَانُ فِيهَا خَبَرٌ مِنَ الْعَائِمِ
وَالْعَائِمُ فِيهَا خَبَرٌ مِنَ السَّاعَةِ فَمَنْ وَجَدَ مَلْحًا أَوْ مَعَادًا فَلْيَسْتَعِذْ

There would be turmoil and the one who would sleep would be better than who would be awake and the one who would be awake would be better than one who would stand and one who would

stand would be better than one who would run. So he who finds refuge or shelter should take that refuge or shelter. [Sahih Muslim 2886 iii]

حَدَّثَنِي أَبُو كَامِلٍ الْحَذَرِيُّ، فَصَّلَ بَنَ حُسَيْنٍ حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ، حَدَّثَنَا عُمَانُ، السَّخَّامُ قَالَ انْطَلَقْتُ أَبَا وَفَرَّقَ السَّجَّيَّ، إِلَى مُسْلِمِ بْنِ أَبِي بَكْرَةَ وَهُوَ فِي أَرْضِهِ فَدَخَلْنَا عَلَيْهِ فَقُلْنَا هَلْ سَمِعْتَ أَنَّكَ يُحَدِّثُ فِي الْعَتَى حَدَّثَنَا قَالَ نَعَمْ سَمِعْتُ أَبَا بَكْرَةَ يُحَدِّثُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّمَا سَنُكُوفُ فَمَنْ أَلَا تَمَّ يَكُوفُ فَمِنَهُ الْقَاعِدُ فِيهَا حَبْرٌ مِنَ الْمَاسِي فِيهَا وَالْمَاسِي فِيهَا حَبْرٌ مِنَ السَّاعِي إِلَيْهَا أَلَا إِذَا تَرَلَبَّ أَوْ وَقَعَتْ فَمَنْ كَانَ لَهُ إِبْلٌ فَلْيَلْحَقْ بِإِبِلِهِ وَمَنْ كَانَ لَهُ عِمْ فَلْيَلْحَقْ بِعِمِّهِ وَمَنْ كَانَ لَهُ أَرْضٌ فَلْيَلْحَقْ بِأَرْضِهِ " . قَالَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَنْ لَمْ يَكُنْ لَهُ إِبْلٌ وَلَا عِمْ وَلَا أَرْضٌ قَالَ " تَعَمَّدْ إِلَى سَبِيْعِهِ فَيَنْدُقْ عَلَى حِدِّهِ يَحْجَرُ ثُمَّ لِيَنْحِ إِبِ اسْتَطَاعَ النِّجَاءَ اللَّهُمَّ هَلْ نَلَعْتُ اللَّهُمَّ هَلْ نَلَعْتُ اللَّهُمَّ هَلْ نَلَعْتُ " . قَالَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ أَكْرَهْتُ حَتَّى يَنْطَلِقَ بِي إِلَى أَحَدِ الصَّغْبَى أَوْ إِحْدَى الْعَتَتَيْنِ فَضَرْبِي رَجُلٌ بِسَبِيْعِهِ أَوْ بِحِيءٍ سَهْمٌ فَيُعْلِيَنِي قَالَ " يَبُوءُ بِأَمِّهِ وَأَبْنَاهُ وَيَكُونُ مِنَ أَصْحَابِ النَّارِ " .

Abu Bakra reported Allah's Messenger (ﷺ) as saying: 'There would soon be turmoil. Behold! there would be turmoil in which the one who would be seated would be better than one who would stand and the one who would stand would be better than one who would run. Behold! when the turmoil comes or it appears, the one who has a camel should stick to his camel and he who has a sheep or a goat should stick to his sheep and goat and he who has land should stick to the land'. A person said: 'Allah's Messenger, what is your opinion about the one who has neither camel nor sheep nor land?' Thereupon, he said: 'He should take hold of his sword and beat its edge with the help of stone and then try to find a way of escape. O Allah, I have conveyed (Your Message); O Allah, I have conveyed; O Allah, I have conveyed'. A person said: 'Allah's Messenger, what is your opinion if I am drawn to a rank in spite of myself, or in one of the groups and made to march and a

man strikes with his sword or there comes an arrow and kills me?’ Thereupon he said: ‘He will bear the punishment of his sin and that of yours and he would be one amongst the denizens of Hell’. [Sahih Muslim 2887 i and ii]

These Hadiths speak of Muslims fighting each other and Imam Muslim includes these Hadiths with the following:

عَنِ الْأَخْنَفِ بْنِ قَيْسٍ، قَالَ خَرَجْتُ وَأَنَا أُرِيدُ، هَذَا الرَّحْلَ فَلَقِينِي أَبُو نَكْرَهٍ فَقَالَ أَنَّى تُرِيدُ يَا أَخْنَفُ قَالَ قُلْتُ أُرِيدُ نَصْرَ أَبِي عَمِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَغْيِي عَلَيَّ - قَالَ فَقَالَ لِي يَا أَخْنَفُ أَرْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِذَا بَوَّاحُ الْمُسْلِمَاتِ بِسَبْعَيْهِمَا فَالْعَابِلُ وَالْمَقْتُولُ فِي النَّارِ " . قَالَ فَقُلْتُ أَوْ قِيلَ يَا رَسُولَ اللَّهِ هَذَا الْعَابِلُ فَمَا نَالِ الْمَقْتُولُ قَالَ " إِنَّهُ قَدْ أَرَادَ قَتْلَ صَاحِبِهِ "

Ahnaf b. Qais reported: I set out with the intention of helping this person ('Ali) when Abu Bakra met me. He said: 'Ahnaf, where do you intend to go?' I said: 'I intend to help the cousin of Allah's Messenger (ﷺ), viz. Ali'. Thereupon he said to me: 'Ahnaf, go back, for I heard Allah's Messenger (ﷺ) as saying: 'When two Muslims confront one another with swords (in hand) both the slayer and the slain would be in Fire'. He (Ahnaf) said: I said, or it was said: 'Allah's Messenger, it may be the case of one who kills but what about the slain (why he would be put in Hell-Fire)?' Thereupon he said: 'He also intended to kill his companion'. [Sahih Muslim 2888 i]

In the earlier Hadith, the Prophet (ﷺ) instructed not to fight even if it leads one to death while in the other one (from Ahnaf), we find that the one

being killed is also guilty – this is not contradictory because in the latter, the one being killed also had an intention to kill.

There would be much general bloodshed

The world before the Mahdi would see senseless killings.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْهَرْجُ " . فَأَلَوْا وَمَا الْهَرْجُ بِأَرْسُولِ اللَّهِ قَالَ " الْعَتْلُ الْعَتْلُ "

Abu Huraira reported Allah's Messenger (ﷺ) as saying: 'The last Hour will not come until time will become short, knowledge will be decreased, civil strife (fitan) will appear, niggardliness will be cast into people's hearts, and until there is much *harj*.' They said: 'What is *harj*?' Thereupon he said: 'Bloodshed, slaughter'.

[Sahih Muslim 157 i, Sunan Abi Da'ood 4255; a similar narration is found in Sunan Ibn Majah 4047]

Guidance from the Prophet (ﷺ)

In the following Hadith, the Prophet (ﷺ) instructed the believers to obey and follow the rulers even if they tortured them. The Prophet (ﷺ) was no ordinary person and hence, his instructions are not ordinary matters either.

Why is this instruction so important today? Some

Muslim groups, banned in Muslim countries but allowed to operate in Western countries, want some radical and chaotic changes. Overnight change is never good and is always temporary and chaotic. Muslim countries see that the approach of such political groups would cause chaos. This is why they have banned such organisations; however, they pose no danger to western countries and are allowed to operate freely. If they were genuinely a danger for them, in the sense that they had the potential to bring back the Caliphate, they would have been banned in the West as well and much before the Muslim countries had done so. However, their approach, willingly or unwillingly, supports the enemies of the Muslims.

The enemies of Islam and Muslims have attacked them on every front but there is resistance as well. Resistance is from those they consider to be 'puppets' - It is ironic that they consider *all* Muslim rulers as *puppets* while they base themselves in countries of the *masters* of these *puppets*. How do those who hate the Muslims plan to eradicate that Muslim resistance? They have two options: a direct war which these 'puppets' have been denying them, and/or covert action which they, and others, do by supporting thugs like TTP and ISIS and attempting to create mutiny within Muslim countries.² When lower ranking

army officers overthrow higher ranking army officers, we see how the outcome looks like.³ Besides, martial laws favour the West⁴ and not the Muslims⁵ and hence the approach of such groups, that pay taxes to the West, is either of a smart enemy or a foolish friend.

The Hadith with guidance from the Prophet (ﷺ) is quoted as follows:

Huzayfah b. al-Yaman said: The people used to ask Allah's Messenger (ﷺ) about the good but I used to ask him about the evil for fear that it might overtake me. Once I said: O Allah's Messenger (ﷺ)! We were living in ignorance and in an (extremely) worst atmosphere, then Allah brought to us this [present] good (i.e., Islam); will there be any evil after this good? He said: Yes [There will be trial (fitnah) and evil]. I said: Wherein does the protection from it lie? He replied: In the sword. I said: [Will any be spared after the use of the sword] and will there be any good after that evil? He replied: Yes, [there will be a remnant with specks in its eye and an illusory truce] but (the good after this evil) will be [hidden and] tainted (not pure) [with little evil]. I asked: Messenger of Allah, what do you mean by an illusory truce and what will be its [hidden] taint? He replied: [The hearts of the people will not return to their former condition (that will be the illusory truce) and] (the hidden taint would be that there will be) some people who will [adopt ways other than mine and seek guidance other

than mine and] guide others according to ways other than my tradition. You will [know good points as well as bad points and] [see their actions and] approve of some of their deeds and disapprove of some others. I asked: Will there be any evil after that good? He replied: Yes, [a time will come when] (there will be) [wrong beliefs which will blind and deafen men to the truth in which] some people (will be) [standing,] calling [and inviting to] the gates of the [Hell] Fire, and whoever [accepts and] responds to their call, will be thrown by them into the [Hell] Fire. I said: O Allah's Apostle! Will you describe them to us? He said: [All right,] they will be from our own people [having the same complexion as ours], [will belong to us], and will speak our language. I said: What do you order me to do if such a state should take place in my life? He said: [Learn the Book of Allah, Huzayfah, and adhere to its contents. He said it three times.] [You should] stick to the [main] group of Muslims and their Imam (ruler). [If Allah has on Earth a Caliph who flays your back and takes your property, obey him]. I said: If there is neither a group of Muslims nor an Imam (ruler)? He said: Then [separate yourself and] turn away from all those [different] sects even if you were to bite (eat) the roots of a tree [in a jungle] till death overtakes you [and you meet Allah] while you are in that state. I asked: What will come next? He replied: Then the Antichrist will come forth accompanied by a river and fire. He who falls into his fire will certainly receive his reward, and have his load taken off him, but he who falls into his river will have his load retained and his reward

taken off him. I then asked: What will come next?
He said: The Last Hour will come. [Sahih al-Bukhari 3606, 7084, Sahih Muslim 1847 i, Sunan Abi Dawud 4244, 4245 and 4246]

The leader of the Muslims would be the Mahdi before the Dajjal emerges and he will continue to be the leader until Eisa (عليه السلام) descends to kill the Dajjal. From this, one may be tempted to think that the Caliph *who flays the back and takes over property* is the Mahdi even though this is an expression indicating the importance of obeying the ruler. The confusion is clarified by the narration itself where Huzayfah said: *People used to ask the Messenger of Allah (ﷺ) about good, and I used to ask him about evil.* Hence, we learn that he summarizes the evil in this narration and does not necessarily speak of an exact sequence. What Huzayfah asked, and the Prophet (ﷺ) responded to, about obeying the rulers, was before the Mahdi and the evil he recounted afterwards was that of the Dajjal. He skipped the good period of the Mahdi and described only the evil before him and after him. Even the evil after the good of the Mahdi was limited only to the Dajjal and many other things were omitted such as Yajuj and Majuj (Gog and Magog), the open and excessive evil, and the extremity of evil after the smoke that takes away the life of every believer (rapture).⁶

A somewhat similar Hadith is as follows:

عَبِي الرُّبَيْعِ بْنِ عَدِيٍّ، قَالَ دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ قَالَ فَشَكَوْنَا إِلَيْهِ مَا نَلْقَى مِنَ الْحَجَّاجِ فَقَالَ " مَا مِنْ عَامٍ إِلَّا الَّذِي بَعْدَهُ سَرٌّ مِنْهُ حَتَّى نَلْقَوْا رَبَّنَا " . سَمِعْتُ هَذَا مِنْ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Zubair b. 'Adi said: We entered upon Anas b. Malik. We complained to him about what we were experiencing from al-Hajjaj. So he said: There will not be a year, except that the one that is after it will be more evil than it, until you meet your Lord. I heard this from your Prophet (ﷺ).

[Jami' al-Tirmizi 2206; a similar narration is found in Musnad Ahmad where Abu Sa'eed al-Khudri clarified the man's misconception and mentioned this addition:

Had it not been for something I heard from the Messenger of Allah (ﷺ), I would have said the same as you say. I heard the Messenger of Allah (ﷺ) say: 'Indeed, from your rulers will be a ruler who will throw handfuls of wealth without counting it. A man will come to him and ask (for charity). The man will spread out his garment while the ruler throws handfuls into it.' The Messenger of Allah (ﷺ) was wearing a coarse over-garment and was displaying what that man would do. He then gathered it at its shoulders and said: 'He will take it and leave'.]

Based on the earlier portion of the Hadith, one may be tempted to think that there would be no Mahdi as the proceeding period has to be worse than the previous one; however, this would be an

incorrect assumption because the additional portion of the Hadith is explicit that the Mahdi would come with good.

Muslims would be *springing*

The Mahdi would come around a time when the Muslims would be in a chaotic (or *revolutionary*) mode which they may or may not realize. There would be a lot of running around and tribulations where those participating may consider themselves to be a part of a *spring*.

ستكون بعدي فتن منها فنة الأكلاس يكون فيها حرب وهرب، ثم بعدها
فن أشد منها، ثم تكون فتنه كلما قيل: انقطعت تمادت، حتى لا يبقى بيت
إلا دخلته ولا مسلم إلا شكته حتى يخرج رجل من عترتي

After me will be trials one of which will be that of *Ahlas* which is that of war and running; then a bigger fitna will occur followed by a bigger fitna which would appear to end but would ignite again and expand so much so that not a single household will remain except that it will enter it and will trouble every Muslim until a man from my family will emerge. [Nu'aym b. Hammad's Kitab al-Fitan 90; the Hadith is weak]

The *spring* would appear to be over but it would reemerge and every household will be troubled by it one way or another. The sections covered earlier (*Muslims would be fighting one another and One would be drawn into these disagreements*) also speak about these events. There are some similar

weak narrations as well.

سَتَكُونُ فِتْنَةٌ صَمَاءٌ بِكَمَاءٍ عَمَاءٌ مَنْ أَشْرَفَ لَهَا اسْتَشْرَفَتْ لَهُ وَإِشْرَافُ
اللِّسَانِ فِيهَا كَوُقُوعِ السَّيْفِ

There will be civil strife (fitnah) which will render people deaf, dumb and blind regarding what is right. Those who contemplate it will be drawn by it, and giving rein to the tongue during it will be like smiting with the sword. [Sunan Abi Dawud 4264]

إِنَّهَا سَتَكُونُ فِتْنَةٌ تَسْتَنْطِفُ الْعَرَبَ فَتَلَاهَا فِي النَّارِ اللِّسَانُ فِيهَا أَشَدُّ مِنْ
وَقْعِ السَّيْفِ

There will be civil strife which will wipe out the Arabs, and their slain will go to Hell. During it the tongue will be more severe than blows of the sword. [Sunan Abi Dawud 4265]

Even if the authenticity of these narrations does not reach the soundness required for an authentic narration, they are still worthy to note as we witness such incidents around us as well and have been witnessing them since a few years now. Regarding the slain being in hell, we covered this earlier - this would be due to the slain one also intending evil for his brother.

Competing in constructing buildings

إِذَا كَانَتِ الْحُفَاهُ الْعَرَاهُ رُءُوسُ النَّاسِ فَذَٰكَ مِنْ أَشْرَاطِهَا وَإِذَا تَطَاوَلَ رِغَاءُ
الْعَنَمِ فِي السُّبَابِ فَذَٰكَ مِنْ أَشْرَاطِهَا

When the barefoot and naked become leaders of the people, that is one of its portents i.e. of the Day of Judgment. When shepherds compete in constructing buildings, that is one of its portents. [Q.31:34] [Sunan Ibn Majah 4044]

The Muslims will not be eliminated by an outside enemy

إِنَّ اللَّهَ رَوَى لِي الْأَرْضَ فَرَأَيْتُ مِشَارِفَهَا وَمِغَارِبَهَا وَإِنَّ أُمَّنِي سَيَلُّعُ مُلْكُهَا مَا رَوَى لِي مِنْهَا وَأَعْطَيْتُ الْكَزْبَى الْأَحْمَرَ وَالْأَنْصَ وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّنِي أَنْ لَا يَهْلِكَهَا بَسَنَةٌ بِعَامَّةٍ وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ نَفْسَهُمْ وَإِنَّ رَبِّي قَالَ يَا مُحَمَّدُ إِنِّي إِذَا وَصَبْتُ قَضَاءً فَإِنَّهُ لَا تَرُدُّ وَإِنِّي أَعْطَيْتُكَ لِأَمْنِكَ أَنْ لَا أَهْلِكُكُمْ بَسَنَةً بِعَامَّةٍ وَأَنْ لَا أَسْلُطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ يَسْتَبِيحُ نَفْسَهُمْ وَلَوْ أَخْتَمَعَ عَلَيْهِمْ مَنْ بَاقَطَارَهَا - أَوْ قَالَ مَنْ نَبَنَ أَقْطَارَهَا - حَتَّى تَكُونَ نَعْصُهُمْ يَهْلِكُ نَعْصًا وَيَسْبِي نَعْصُهُمْ نَعْصًا

Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah (nation) would reach those ends which have been drawn near me and I have been granted the red and the white treasure and I begged my Lord for my Ummah that it should not be destroyed because of famine, nor be dominated by an enemy who is not amongst them to take their lives and destroy them root and branch, and my Lord said: Muhammad, whenever I make a decision, there is none to change it. I grant you for your Ummah that it would not be destroyed by famine and it would not be dominated by an enemy who would not be amongst it and would take their lives and destroy them root and branch even if all the people from the different parts of the world join hands together (for this purpose), but it would be from amongst them, viz. your Ummah, that some

people would kill the others or imprison the others. [Sahih Muslim 2889 i and ii]

وَالَّذِي نَفْسِي بِيَدِهِ لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَدْرِي الْفَاعِلُ فِي أَيِّ شَيْءٍ
قَتَلَ وَلَا يَدْرِي الْمَعْتُولُ عَلَى أَيِّ شَيْءٍ قُبِلَ

By Him in Whose Hand is my life, a time would come when the murderer would not know why he has committed the murder, and the victim would not know why he has been killed. [Sahih Muslim 2908 i]

The Hadith in Sahih Muslim 2908 ii has the following addition where someone asked for the reason for such murders and the Prophet (ﷺ) replied:

الْفَرْخُ . الْفَاعِلُ وَالْمَعْتُولُ فِي النَّارِ

It would be because of general massacre and bloodshed. And the slaughterers and the slain would be in Fire.

Extremists will be prevalent in some Muslim countries

The Prophet (ﷺ) gave us the news of the extremists among the Muslims and he also gave us the good news that they will continue to be wiped out.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
سَيَخْرُجُ أَنَاسٌ مِنْ أُمَّيِّ بْنِ قَيْلٍ الْمَسْرُوقِ يَقْرَءُونَ الْقُرْآنَ لَا يُخَاوِرُونَ تَرَافِقَهُمْ
كُلَّمَا خَرَجَ مِنْهُمْ قَرْنٌ قُطِعَ كُلُّمَا خَرَجَ مِنْهُمْ قَرْنٌ قُطِعَ حَتَّى يَبْزُغَ الدَّحَالُ فِي بَعْثِهِمْ
عَشْرَةَ مَرَّاتٍ كُلُّمَا خَرَجَ مِنْهُمْ قَرْنٌ قُطِعَ حَتَّى يَبْزُغَ الدَّحَالُ فِي بَعْثِهِمْ

Abdullah b. Amr reported: I heard the Messenger of Allah (ﷺ) say: 'There will emerge from the east some people from my nation who recite the Qur'an but it will not go beyond their throats. Every time a faction of them emerges it will be cut off'. The Prophet (ﷺ) repeated this and on the tenth time he said: 'Every time a faction of them emerges it will be cut off until the Dajjal emerges from their remnants'.

[Musnad Ahmad 27767 - Grade: Sahih (authentic) according to Ahmad Shakir; similar narrations are found in Mustadrak 'ala al-Saheehayn lil Hakim 8497, 8558, and Nu'aym b. Hammad's Kitab al-Fitan 1490]

This Hadith is fascinating to say the least. The Hadith speaks of the *khawarij* extremists.⁷ When we read Hadiths and read about the east mentioned there, we learn that two areas are mentioned and these are Iraq and Khurasan (roughly the area of or around modern day Afghanistan/Pakistan). If the Hadiths are close to our times, then we can very easily see the *khawarij* in these areas; thugs like ISIS (in Iraq and Af/Pak) and TTP (in Pakistan) are not hidden from anyone. As per the report of them being repeatedly cut-off, we find this to be true as well. The Pakistani army has cut them off repeatedly and continues to fight them.

The Hadith gives us the good news that *every time*

a faction of them emerges, it will be cut off and we can witness this very well as well. Another interesting thing is that the people with faces like hammered shields, coated with leather are also found in the same region as these *khariji* extremists. Dajjal would lead both these groups of people who do not fight each other even today even though they are from supposedly *opposing* ideological camps.⁸

These extremists will continue to pop up and will eventually join the Dajjal. This shows that the Mahdi will also have to confront them as the Mahdi will confront the Dajjal and live to meet Eisa (عليه سلام).

The unworthy will govern

The following two narrations are also very explicit about the conditions of governance before the Mahdi.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " سَنَأْتِي عَلَى النَّاسِ سِنَوَاتٌ خَدَاعَاتٌ يُصَدِّقُ فِيهَا الْكَاذِبُ وَيُكَذِّبُ فِيهَا الصَّادِقُ وَيُؤَيِّمُ فِيهَا الْحَائِنُ وَيُخَوِّبُ فِيهَا الْأَمِينُ وَسَطُوقُ فِيهَا الرُّؤَيْبِضَةُ فَيَلُومُ الرُّؤَيْبِضَةُ قَالِ الرَّحْلُ النَّافِةُ فِي أَمْرِ الْعَامَةِ "

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: 'There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as

faithful, and the faithful man will be regarded as a traitor; and the *Ruwaybidah* will decide matters'. It was said: 'Who are the *Ruwaybidah*?' He said: 'Vile and base men who control the affairs of the people'. [Sunan Ibn Majah 4036]

عن أنس بن مالك ، قال : قال رسول الله صلى الله عليه وسلم: إنا أمام الدجال سنين خداعة ، يكذب فيها الصادق ، ويصدق فيها الكاذب ، ويخون فيها الأمين ، ويؤتمن فيها الحائن ، ويتكلم فيها الروبضة ، قيل : وما الروبضة ؟ قال : العويسق يتكلم في أمر العامة

Anas b. Malik said that the Messenger of Allah (ﷺ) said: 'In front of (or before) the Dajjal will be years of confusion. People will believe a liar, and disbelieve the one who tells the truth. People will distrust the one who is trustworthy, and trust the one who is treacherous; and the *Ruwaybidah* will have a say'. Someone asked: 'Who are the *Ruwaybidah*?' He said: 'The *fasiq* people (i.e. evil people, sinners, those who rebel against Allah) and they will have a say in general affairs'. [Musnad Ahmad 13322]

The second Hadith speaks of the era before the Dajjal and we know that the Mahdi would confront the Dajjal. Since the Mahdi would be a rightful, just, and fair Caliph who would put an end to oppression, the Hadiths speak of times before him.

The *Ruwaybidah* would not necessarily be rulers but would have a say in public affairs. This may be in the form of pressure groups, NGOs, *rights* movements, and other public figures and groups.

We notice in our times that the kind of people who were once banished to the outskirts of the cities, who were treated as being low in 'character and respect' by all nations in the past are now the most vocal in the general affairs of the people. They are well organized and adequately funded so much so that even presidents of strong and important world countries adhere to their *morals* and consider them to be of key importance before making national and international decisions.

The world would be oppressing the Muslims

عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكْلَةُ إِلَى قَصْعَتِهَا". فَقَالَ قَائِلٌ وَمِنْ قِلَّةِ نَحْنُ يَوْمَئِذٍ قَالَ "بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنَّكُمْ غِنَاءٌ كَغِنَاءِ السَّبَلِ وَلَيَسَّرَ اللَّهُ مِنْ صُدُورِ غَدُوِّكُمْ الْمَهَابَةِ مِنْكُمْ وَلَيُعَذِّبَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ". فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا الْوَهْنُ قَالَ "حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ"

Narrated Thawban: The Prophet (ﷺ) said: 'The people will soon summon one another to attack you as people when eating invite others to share their dish'. Someone asked: 'Will that be because of our small numbers at that time?' He replied: 'No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the chests of your enemies and last *wahn* into your hearts'. Someone asked: 'What is *wahn* (enervation)'. The Messenger of Allah (ﷺ) replied: 'Love of the world and dislike of death'. [Sunan Abi Dawud 4297]

One may be tempted to think that this is a general

sign and not indicative of any era; however, this is not true. Muslims have not been like this in the past and what we witness since the past century is new and unheard of before; in fact, even before the Ottoman rule ended, they inflicted some severe defeats to the enemies of the believers. What the Hadith describes is the modern era in which we live in.

The Romans⁹ and Persians would be oppressing the Muslims

Before the Mahdi, the Romans would be oppressing the Muslims through occupation, taxes, and loot as well as sanctions among other forms of tyranny.

عَنْ أَبِي نَضْرَةَ، قَالَ كُنَّا عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ يُوشِكُ أَهْلُ الْعِرَاقِ أَنْ لَا يُخَيَّ إِلَهُمْ فَقِيرٌ وَلَا دِرْهَمٌ . قُلْنَا مَنْ أَنَّى ذَلِكَ قَالَ مِنْ قِبَلِ الْعَجَمِ يَمْنَعُونَ ذَلِكَ . ثُمَّ قَالَ يُوشِكُ أَهْلُ الشَّامِ أَنْ لَا يُخَيَّ إِلَهُمْ دِينَارٌ وَلَا مُدٌّ . قُلْنَا مَنْ أَنَّى ذَلِكَ قَالَ مِنْ قِبَلِ الرُّومِ . ثُمَّ سَكَتَ هَبِيبَةً ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَكُونُ فِي آجَرِ أُمَّتِي حَلِيبَةٌ تَخَيُّ الْمَالَ حَتَّى لَا تَعُدَّهُ عَدَدًا " . قَالَ قُلْتُ لِأَبِي نَضْرَةَ وَأَبِي الْعَلَاءِ أَرَأَيْتَ أَنَّهُ عَمَرُ بْنُ عَبْدِ الْعَزِيزِ فَعَالَا لَا

Abu Nadra reported: We were in the company of Jabir b. 'Abdullah that he said: 'It may happen that the people of Iraq may not send their qafiz and dirhams (their measures of food stuff and their money)'. We said: 'Who would be responsible for it?' He said: 'The non-Arabs would prevent them'. He again said: 'There is the possibility that the people of Syria may not send their dinars and mudds'. We said: 'Who would be responsible for it?' He said that this prevention would be made by

the Romans. He (Jabir b. Abdullah) kept quiet for a while and then reported Allah's Messenger (ﷺ) saying: 'There would be a Caliph in the last (period) of my Ummah who would freely give handfuls of wealth to the people without counting it'. I said to Abu Nadra and Abu al-'Ala: 'Do you mean 'Umar b. 'Abd al-Aziz?' They said: 'No (he would be the Mahdi)'. [Sahih Muslim 2913 i and ii]¹⁰

This narration provides us with an important sequence; the Mahdi would come *after* the Muslims would be oppressed in Iraq and Syria. The oppression in Iraq, at the hands of non-Arabs, may either be referring to the Mongol or Persian invasions while the oppression in Syria is explicitly stated to be at the hands of the Romans. The nature of oppression is not stated and from the text, one would think that it may be in the form of sanctions and boycott.

Roman oppression of Muslims *before* the Mahdi is also something we witness around us. This has been continuing since at least a century and hence, we cannot put a time limit to this Hadith – it appears to be open and inclusive of all oppressions since slightly before the two World Wars till the emergence of the Mahdi.

According to Imam Nawwawi, the non-Arabs in the Hadith are the Persians¹¹ and they would

seize control of Iraq while Romans would take control of Syria making the Muslims unable to benefit from the resources there.¹² We see this collaboration between the Romans and the Persians in our times where they both outwardly appear to be at war with each other but those with insight can see through the deceit. The Hadith of the Prophet (ﷺ) makes this clear to us.

In *The Clash of Civilizations and the Remaking of World Order* by Samuel P. Huntington, we are told of the wisdom behind collaborations like these between *enemies*:

‘... an international order based on civilizations is the best safeguard against war’.

The 9/11 attacks and wars in Iraq and Afghanistan have demonstrated the threat of civilizations but have also shown how vital international cross-civilization cooperation is to restoring peace. As ideological distinctions among nations have been replaced by cultural differences, world politics has been reconfigured. Across the globe, new conflicts—and new cooperation—have replaced the old order of the Cold War era.¹³

The Roman Empire and the Persian Empire of the past have collaborated to restore portions of their respective empires and the distinction between Iraq and Syria in the Hadith is spot on where the

former Persian Empire will reign over Iraq while the former Roman Empire i.e. the West would reign over Syria. In our times we see that their cooperation involves external Western involvement and internal Persian meddling. It is as if both these *powers* seek to restore their past *glories* and the only interference they encounter are the proper Muslims.

Another important example of the cooperation between these *enemies* is in the population demographics surveys. The World Factbook of the CIA states that the Muslim population of Iraq is divided into 64-69% Shia and 29-34% Sunni.¹⁴ Pew Research, on the other hand, states that 51% of Iraqi Muslims said they were Shia (compared with 42% saying they were Sunni). The statistics between these two sources have a major variance.¹⁵ One has the option to either consider them *slightly* inauthentic or *completely* so. What appears from these is that the cooperation between *enemies* is at play and statistics are being *created* to favor some over the other. Prior to 2003, the Sunnis were considered the great majority; however, then, or somewhat before, came such statistics turning the scale upside down. In reality, Sunnis are the majority of Iraqi population.¹⁶

One may argue that in the modern times, the

Persian interference is strong in Iraq, Syria, Lebanon, and Yemen and that the Iraqi part of the Hadith makes sense but for them do the work for Romans in Syria and giving it to them sounds difficult to accept.¹⁷ This is a fair argument; however, we witness deep cooperation between them in our times where the Romans invaded Iraq and handed it to the Persians in a plate and hence, the Persian hard work may be done for the Romans to be later handed over to them. It may still be a hard idea to accept and for that, we have the following Hadith:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنَعَتِ الْعِرَاقُ
 دِرْهَمَهَا وَفَقِيرَهَا وَمَنَعَتِ الشَّامُ مُدَّيَهَا وَدِينَارَهَا وَمَنَعَتِ مِصْرُ إِرْدَابَهَا وَدِينَارَهَا
 وَعَدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ وَعَدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ وَعَدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ " .
 شهد على ذلك لحم أبي هريرة ودمه

Abu Huraira reported Allah's Messenger (ﷺ) as saying: Iraq would withhold its dirhams and qafiz; Syria would withhold its mudd and dinar and Egypt would withhold its irdab and dinar and you would recoil to that position from where you started and you would recoil to that position from where you started and you would recoil to that position from where you started, the flesh and blood of Abu Huraira would bear testimony to it.
 [Sahih Muslim 2896]

According to Imam Nawwawi, this would be because of Roman invasions of these lands in the end times. Iraq was invaded and handed over to the Persians, as per the Hadith before that, and

Syria and Egypt are to be invaded and conquered. We do not know how this will take place; Romans and Persians, although collaborating, are not the best of friends and greed may creep in their plans where the Romans may feel the need to interfere themselves through a direct occupation. Russian interference has narrowed the Roman paths in Syria and this may force them to invade Syria. On the other hand, the Persians might divide areas in Syria with the Romans and allow them to rule over it based on that. Allah knows how but we know for sure that the events in the Hadith are bound to take place.

At the time of Imam Nawwawi, the Persians were orthodox Muslims and such a thing would have been difficult to understand; however, Imam Nawwawi states that *they will apostatize at the end of time*. [This is not to be taken as a blanket statement of apostasy for all Shias but it means that their political and religious elite belong to something other than Islam.]

Sheikh Muhammad b. Saleh al-Munajjid states:

From the above we may conclude that the more likely interpretation of the hadith is that the disbelievers, namely the Romans and Persians, will take authority from the Muslims in these lands, after they had been subject to the Muslims' authority, and they will withhold its resources

and kharaaj (taxes) from the Muslims. This has happened repeatedly throughout history, the most recent case being the colonization of these lands and the abolishing of the authority of the Ottoman caliphate over them, and the disbelievers' domination of their people and resources.

According to him, 'this has happened in the past' and this is very likely. However, the Persian involvement in Iraq is something we witness now and hence, it appears that the Hadith is speaking of modern times. The Sheikh is open to this idea as he writes: *This does not rule out the idea that such a thing could happen repeatedly, and that the present case is one such instance.* If the Hadith speaks of a future event, then this is bad for the Muslims as Egypt will also be lost to the Romans.

An important thing that must be kept in consideration is that the enemies of Muslims *will take authority from the Muslims in these lands, after they had been subject to the Muslims' authority.* This taking of authority is generally understood to be through a war (or wars); however, this is not an essential requirement of the Hadith. The taking over of these lands may be in many forms and these include direct occupations, indirect involvement through overthrowing the Muslims, other forms of

indirect, sneaky, treacherous, and deceitful tactics which appear as routine and gradual events that will eventually end up with the outsiders having control. Once again Allah knows how but we know for sure that the events in the Hadith are bound to take place.

Syria would be harmed

In the previous sub-section, we saw that Syria would be troubled by the Romans. Here we see that the people of Shaam would be troubled a lot more.

إِذَا فَسَدَ أَهْلُ الشَّامِ فَلَا خَيْرَ فِيكُمْ لَا تَرَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لَا
نَصْرَهُمْ مِنْ خَدْلِهِمْ حَتَّى يَنْقُومَ السَّاعَةُ

When the inhabitants of Shaam become corrupt, then there is no good in it for you. There will never cease to be a group in my Ummah who will be helped (by Allah); they will not be harmed by those who forsake them until the Hour is established. [Jami' al-Tirmizi 2192]

The Hadith shows us that the rightful people in Shaam (Syria, Jordan, Lebanon, and Palestine) will continue to remain and will be continued to be helped by Allah. Shaam is also the place where the Dajjal would be defeated and killed.

The situation of Iraq and Syria is linked to each other as further informed in the following

narration:

عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ: " لِلدَّخَالِ آيَاتٌ مَعْلُومَاتٌ: إِذَا عَارَتْ
الْعُيُوبُ، وَتَرَقَبَ الْأَنْهَارُ، وَأَصْعَرَ الرِّيْحَاتُ، وَانْقَلَبَ مَدَجُجٌ وَهَمْدَانٌ مِنَ الْعِرَاقِ،
فَنَزَلَتْ فَتَسْتَبِينَ فَاتَنْظَرُوا الدَّخَالَ غَادِيًا أَوْ زَانِحًا

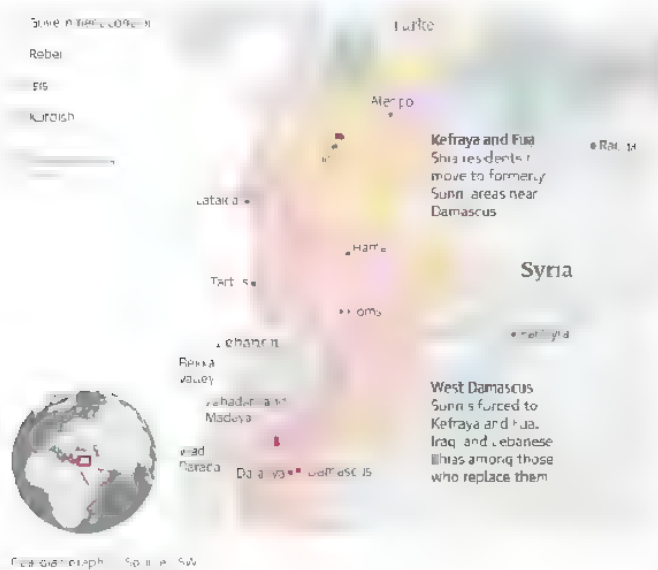
Abdullah b. Amru b. al-Aas said: Related to Dajjal's emergence, there are some known signs: when the springs sink in, the rivers are depleted, the flowers decay and the Mazhij and Hamdan (names of two tribes) migrate from Iraq and settle in Qinnasreen (a town in Syria), then wait for the Dajjal to emerge now or later.

[Mustadrak 'ala al-Saheehayn lil Hakim 8420; similar narration with slight variation of words is found in Nu'aym b. Hammad's Kitab al-Fitan 1458]

The quoted narration is interesting and enlightening for a number of reasons and to understand them better, let us look at these tribes and places in some detail.

The Mazhij and the Hamdan tribes are originally from Yemen; however, they have a very strong presence in Iraq as well due to large scale migrations in the past.

Iran is engineering population swaps in Syria



The Mazhij

has a prominent offshoot known as Zubayd (or Zubaid) that migrated from Yemen to Iraq before and after the Islamic conquest. During the late 18th century and the 19th century, the bulk of today's Shi'a Zubayd in Iraq converted to Shiaism. However, the Bani Hukayyim section (of the Zubaid) only converted to Shiaism during the latter part of the 19th century. Some sections of the tribe remain Sunni.

The Hamdan, the other tribe mentioned in the narration, is also of a Yemeni origin as well as Shia in faith and most of them to date remain in Yemen; however, one of its branches has a presence in (mainly southern) Iraq and this is the Hashid tribe. They are also Shia in faith.

Quite recently, we witnessed some major migrations of Shia families from Iraq to Syria.

[Iran repopulates Syria with Shia Muslims to help tighten regime's control: <http://bit.ly/2ju0tcX>]

The town of Qinnasreen falls within the Aleppo Governorate and is in the region marked by the two dots representing Kefraya and Fua.

Now the question arises whether this recent migration is the one prophesied in the narration or will it take place in the future? The Mazhij tribe comprises both Sunnis and Shias while the Hamdan tribe is predominantly Shia and hence, what is apparent is that Shias from Iraq would migrate to Syria before the Dajjal arrives and this has recently occurred.

The last portion of the Hadith '*then wait for Dajjaal to emerge now or later*' does not indicate immediacy. We know that the Dajjal would appear after the *Malhama* which would take place in this region of Syria while the Muslims would be led by the Mahdi. Why would the Mahdi allow them to settle in Qinnasreen? After the war and the emergence of the Dajjal, there would be a period of six or seven months and it may be during this period that there is devastation and chaos within which these tribes may migrate from Iraq to Syria again. If the recent migration that took place is not the only one mentioned by the narration, then there may be another migration after the *Malhama* and before the

appearance of the Dajjal; however, the likelihood of another migration appears to be low.

Secondly, when the Hadith states to *expect the Dajjal any time*, it does not speak of immediacy and the meaning intended is that the sign stated is necessary to take place before the Dajjal appears. This way, the migration that recently took place may be the only one intended by the narration.

Improvements will take place in the east

Hadiths mention assistance for the Mahdi to come forth from the east (of Arabia). For this to take place, the country in the East should be in a sufficiently strong position to go out and fight for the Mahdi. Hadiths mention that the assistance from the East would help in ending a civil war that would take place in Arabia after the death of a ruler there. Hadiths surrounding these are covered in detail in the next chapter '*The year in which he will emerge*' as all of these would take place in the year of his emergence; however, here we look at the position of the Muslim country in the east that has, or will have, the potential to engage in lethal wars and reach all the way to Arabia to help the Mahdi end the civil war. The following are the Sunni countries in the east of Arabia along with some analysis:

Iraq

Although Iraq is to the *north-east* of Makkah and Madina, it can still be considered a likely contender based on geography – there is a Hadith that mentions a place called Najd to the east of Madina. Some scholars consider Najd to be in Iraq and if that is true, Iraq would geographically be a likely place of the assistance coming from the East. However, it only remains that, a likely contender, and that too a very weak one because Hadiths explicitly mention Iraq by name when Iraq is being discussed. Moreover, the situation of Iraq would be as has been discussed earlier i.e. under Persian oppression, and the Hadiths about the Mahdi state that *after* the Mahdi assumes power, people from Iraq and Shaam (Syria) will come to him and join him. This is discussed in detail in the next chapter.

Central Asian countries



The countries to the north-east of Arabia i.e. Central Asian

countries (Kazakhstan, Uzbekistan, Kyrgyzstan, Turkmenistan, and Tajikistan) are referred to as *wara an nahr* in Hadiths i.e. beyond, or across, the river. It appears that the river mentioned is the Amu River as it runs in four countries (Afghanistan, Tajikistan, Turkmenistan, and Uzbekistan) and serves as a dividing point between what the Arabs in the past considered Persia, Khurasan, and Transoxiana.



The

Hadith mentions assistance to the Mahdi from the *east* and not *wara an nahr* (beyond the river). The lands that had names in Arabic were used by the Prophet (ﷺ); however, for the country to come for help from the *east*, he only mentioned *east* and in other narrations, *Khurasan*. This reduces the likelihood of Central Asian countries to be those mentioned in the Hadiths. Moreover, Central Asian countries to this day are suffering severely from the onslaught of communism and anti-religion persecution, and their motivation

and means, as a whole, to assist the Arabs in Arabia and elsewhere is non-existent.

There are some narrations that mention *wara an nahr* with some names of people to come from there; however, even if they are taken as authentic, they are different from the Hadiths that mention the coming of help from the east.
[Picture source: snipview.com/amudarya]

يَخْرُجُ رَجُلٌ مِنْ وَرَاءِ النَّهْرِ يُقَالُ لَهُ الْحَارِثُ بْنُ حَرَثٍ عَلَى مُقَدِّمِهِ رَجُلٌ يُقَالُ لَهُ مَنْصُورٌ يُؤْطَى أَوْ يُمَكَّى لِأَنَّ مُحَمَّدًا كَمَا مَكَّنْتُ قُرَيْشًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَبَ عَلَى كُلِّ مُؤْمِي تَصَرُّهُ. "أَوْ قَالَ" إِيَّائِهِ "

A man called al-Harith b. Harrath will come forth from *Wara an-Nahr* (beyond the river). His army will be led by a man called Mansur who will establish or consolidate things for Muhammad's family as Quraysh consolidated them for the Messenger of Allah (ﷺ). Every believer must help him, or he said: respond to his sermons. [Sunan Abi-Da'ood 4277]

The above Hadith is not authentic in chain as well as text because the Quraysh made life difficult for the Prophet (ﷺ) instead of consolidating things for him and the narrator himself is confused whether Harith and Mansur are to be helped or responded to by listening to their sermons and furthermore, this confusion causes a contradiction as responding to his sermons would seem to indicate that he is not with an

army but is a public or a religious motivational speaker.

There is a lot of weakness in this chain; one narrator Amru b. Abi Qais, although reliable, confused a lot, another narrator Haroon was doubted by some Hadith scholars to be Shia and hence considered unreliable, two other narrators Abul Hassan and Hilal b. Amru are unknown.

However, a narration authentically attributed to Ibn Abbas in Musannaf Ibn Abi Shayba (36939) confirms the existence of Mansur as follows:

مِنَّا ثَلَاثَةٌ : مِنَّا السَّعَّاحُ ، وَمِنَّا الْمَنْصُورُ ، وَمِنَّا الْمَهْدِيُّ

Ibn Abbas states: From us are three; from us is Saffah, from us is Mansur, from us is the Mahdi.

This is a statement of the companion and not of the Prophet (ﷺ) and Ibn Abbas only affirms the existence of Mansur without specifying a place for him - and he only states that they are from us without mentioning whether they are from the Muslim community or his tribe or something else. Moreover, the earlier narration of weak authenticity (Sunan Abi-Da'ood 4277) had an unknown narrator Hilal b. Amr narrating from the companion Ali b. Abi Talib – Ibn Abbas does not inform us whether he heard about Mansur from the Prophet (ﷺ) and may even be quoting

from the unknown Hilal. Additionally, Ibn Abbas was known to narrate things from Jewish sources (Israeliaat) and this person *Mansur* (translation: supported and triumphant) may be from those sources. Hence, the *authentic* attribution to Ibn Abbas is actually not authentic for the text of the narration.

It is worth mentioning that some people think that this Hadith refers to Usama b. Laden and Ayman al-Zawahiri. They argue that one of the meanings of Haarith is a young lion and Harrath means a man who prepares the field for planting crops; this way, his full name would be *the young lion, the son of one who prepares the ground for planting crops* and if you translate this to Arabic, it would literally come as Usama b. Laden. Those who take this view seriously state that *wara an nahr* means across the Tigris and Euphrates rivers and that is the land of Afghanistan where his army already has/had black flags. They further argue that al-Zawahiri's name comes from Zaahir and one of its meanings is *the one who is victorious* i.e. Mansoor. Based on these, they state that everyone must respond to them or listen to their sermons i.e. their video tapes.¹⁹

This is a horrendous understanding for so many reasons:

Firstly, *wara an nahr* (beyond the river) should not be translated literally because the Arabs used to call Transoxiana by this name. Switching the place by first translating it literally and then applying it to another place is dishonesty.

Secondly, *Zaahir* is something that is apparent or obvious whereas Mansur means *one who is helped*. Adding a meaning to *Zaahir* and then changing it to *Zaahiri* and then further changing it to *Zawahiri* and then applying it to *Mansur* is very far-fetched; the stretching done for Usama bin Laden is not as much as done for al-Zawahiri.

The primary meaning of *Harith* is *tiller* or *ploughman*. If *Usama* meant *farmer* or *villager*, it would have made more sense, however, it means *lion* and hence does not apply. Saying that *one of the meanings of Harith is a young lion* is also a stretch and leads one to incorrect conclusions. Using this logic, we find that one of the meanings of *happy* is *willing* whereas the primary meaning is *being glad* or feeling pleasure. A person may be happy to help and hence *willing* in that sense but this does not change the main meaning of the word. Such dodgy *logic* has been used for both the names *Usama* and *Zawahiri*.

The word *ibn* or *son of* removes any doubt about the *hidden meaning* and it shows that it is an exact name and not a hidden, secret, and *interpretative* name or profession of someone.

Harith, Harrath, Mansur, Usama, and Laden are all Arabic words and it does not make sense at all that the Prophet (ﷺ) would use one Arabic name to describe another Arabic name. Describing a president (in English) as Ameer (in Arabic) or a mayor (in English) as Haakim (in Arabic) makes sense but describing one Arabic name with another is actually insulting the Prophet (ﷺ) because the Prophet (ﷺ) did not speak in confusing terms – he was concise, clear, and eloquent.

Lastly, the narration is not authentic and basing one's opinions on such weak and unsupported narrations is not wise.

Bangladesh, Indonesia, Malaysia, and Brunei

Any mention of these countries would have some sort of proof in the Hadiths; there is neither an indication nor even a possible way to twist and interpret the Hadith to fit these countries to comply with the Hadiths. Although they are to the east of Arabia, they are far from Khurasan; on

the contrary, they are closer to Hind (India) than any other.

Afghanistan



The area of modern day Afghanistan is referred to in Hadiths by the name of Khurasan and hence, would be a likely contender for the country in the east. Usually people assume that the modern day Afghanistan is the exact place mentioned by the Prophet (ﷺ); however, there are other places that fall within the Khurasan region and the most notable one is modern day Pakistan.

Afghanistan has suffered from decades of war that has devastated the country severely in all ways and neither is their army capable enough to tackle the events mentioned in Hadiths. Moreover, the general population of those in power and their ethnic groups are content with the foreign Roman forces. They dislike those resisting the foreign presence and, along with the occupying Romans, consider the insurgents to be backed by the neighboring Pakistan. [Picture source: Wikimedia]

For them to go out to Arabia with assistance looks very unlikely and one does not find any such history, friendly relations, or past and present cooperation from them as well.

Pakistan

The modern day Pakistan falls in both Khurasan and east of Arabia. It is a new country and is called as both 'Khurasan' and 'the east' in the Hadiths. In another narration of the Prophet (ﷺ) about Muslims' battle against Hind (India), the Prophet (ﷺ) clarifies that the Hind is near Sindh and this clarification casts aside the doubts of those who think that Hind may either be Basrah or Indonesia and Malaysia. The Hadiths of help from the east use a similar clarifying style where in one occasion it is mentioned east and in another Khurasan.

If we are to believe the accusations of numerous foreign intelligence agencies, that the insurgents are backed by the neighboring Pakistan's army, then this shows that the Pakistani Army is already not only engaged in a sneaky war with the Romans but also carries the potential, capability, and desire to do so.

Pakistan has had very strong relations with the Arabs throughout its history. It has its military

presence in Arabia and has its people leading the Arab-led Islamic Military Alliance (IMA); moreover, several Pakistani citizens serve in militaries in Arab countries along with many retired generals. In the case of Pakistan, we find not only motivation and ability, to help their Arab brethren, but physical presence in Arabia as well. On the other hand, Arabs have been very supportive of Pakistan and its military as well and it is rumored that the idea and much of the sponsorship behind the nuclear program of Pakistan was from the rich and generous Arabs.

Additionally, during the past few years, Pakistan has been going through silent yet revolutionary improvements in many aspects including political, military, and security aspects; it also has a battle hardened army overcoming severe threats and challenges throughout its history more specifically in the recent past.

Therefore, based on the evidences from the Hadiths and geography, we learn from the Hadiths that mention black flags and that also mention the helpers of the Mahdi from the east, these evidences may refer to the location of modern day Pakistan. All these instances and events were only briefly mentioned instead of being backed up with proper quotations and references. These are provided in considerable

detail in the following chapter.

Euphrates will reveal gold

There are several Hadiths that speak of Euphrates uncovering a mountain and treasure of gold. Perhaps the water levels will recede and a mountain will emerge that will be filled with gold. On the other hand, gold in the form of treasure may be uncovered and it would be piled up so much so that it would look like a mountain. The former appears more likely than the latter.

This event and Hadiths surrounding it are covered in detail in the next chapter '*The year in which he will emerge*'.

THE YEAR IN WHICH HE WILL EMERGE

The few months before the Mahdi would be very happening months. There would be many drastic events and things will accelerate; some new events may also take place while those continuing from before will speed up. In other words, the shadows of these events would be visible from before and their actual occurrence

would take place afterwards.

The few months before the Mahdi are so drastic that it is very easy to get lost in understanding them. Some of these are possible to put in sequence while some are not while yet others would occur simultaneously in other parts of the world.

Below is an attempt to simplify the events in the year before the Mahdi.

Euphrates River will uncover gold

The Euphrates River runs in Turkey, Syria, and Iraq and has been receding the past few years. Some narrations in Nu'aym b. Hammad's kitab al-Fitan explicitly state that this incident would be before the Mahdi; moreover, the way the following Hadiths are described, it is also very strongly implied that the revealing of the gold from the Euphrates will take place before the Mahdi. Let us look at these Hadiths.

لَا نَقُومُ السَّاعَةَ حَتَّى يَخْسِرَ الْفُرَاتُ عَنْ حَنْلٍ مِنْ ذَهَبٍ يَفْتَلُ النَّاسُ عَلَيْهِ
فَيَعْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتَسْعُونَ وَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ لَعَلِّي أَكُونُ أَمَّا
الَّذِي أَخُو

The Last Hour would not come before the Euphrates uncovers a mountain of gold, for which people would fight. Ninety-nine out of each one hundred would die but every man amongst them

would say that perhaps he would be the one who would be saved (and thus possess this gold). [Sahih Muslim 2894 I – a narrator, Suhail, said that his father instructed him not to go near it]

بُوشِكُ الْعُرَاتُ أَنْ يَحْسِبَ عَنْ كَثْرٍ مِنْ ذَهَبٍ فَمَنْ حَصَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا

The Last Hour would not come unless the Euphrates would uncover a treasure of gold, so he who finds it should not take anything out of that.

[Sahih Muslim 2894 iii; in Sahih Muslim 2894 iv, it is stated that the Euphrates will uncover a mountain of gold and the instruction to whoever is present there to not take anything from it is reiterated; similar narrations are found in Sunan Abi Dawud 4313, 4314, and in Sunan Ibn Majah 4046 with a weak chain]

The first of the two Hadiths says that a mountain of gold would be uncovered while the second one states that a treasure of gold would be uncovered. They are not contradictory as a gold mountain is also a treasure. On the other hand, a treasure piled up in the form of a mountain would also be in accordance with these Hadiths.

There are many Islamic prophecies and surprisingly, they are not very well known amongst the Muslims and further surprisingly, this one is somewhat popular among the Muslim masses. An interesting thing we find in this Hadith is that it would be in the knowledge of

people *as every man amongst them would say that perhaps he would be the one who would be saved.*

يُوشِكُ الْعُرَاتُ أَنْ تَحْسِبَ عَلَى جَنَلٍ مِنْ ذَهَبٍ فَإِذَا سَمِعَ بِهِ النَّاسُ سَارُوا إِلَيْهِ
فَيَقُولُ مَنْ عِنْدَهُ لَيْسَ نَزَكًا النَّاسُ بِأَخْذُونَ مِنْهُ لِيُذَهِّبَ بِهِ كُلُّهُ قَالَ فَيَقْتُلُونَ
عَلَيْهِ فَيَقْتُلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ

The Euphrates would soon uncover a mountain of gold and when the people would hear of it they would flock towards it but the people who would possess that (treasure) (would say): If we allow these persons to take out of it they would take away the whole of it. So they would (all) fight and ninety-nine out of every hundred would be killed. [Sahih Muslim 2895]



The death of ninety-nine out of a hundred cannot be as a result of ordinary people fighting each other with punches and kicks or even sticks and knives. Furthermore, ninety-nine out of a hundred indicates percentage instead of referring to an actual war between a hundred people. This goes to show that it would not be a small scale fight and will involve militaries.

There are strong instructions of the Prophet (ﷺ) to obey the leader and to stick to the main body of

the believers. However, in these Hadiths, he did not instruct something similar which provides us with the understanding that there would not be a single unifying factor for the Muslims i.e. there would not be a central leader and the Muslims would be divided as they are now. Moreover, from the details of the wars fought by the Mahdi, we find that there is no mention of anything pertaining to the Euphrates nor does it fit in the sequence and series of events anywhere. He ends the Arabian civil war, crushes the anti-Sunni forces in the region, allies with the Romans and fights a common enemy after which he fights the aggressing Romans and Indians; following that, the Dajjal emerges and the Mahdi confronts him as well. Within all these wars, a war for gold at the Euphrates, within the territory governed by the Mahdi, does not fit well. Moreover, there is a direct and explicit statement from the giant scholar Ibn Sireen regarding the Euphrates war being before the Mahdi:

لَا يَخْرُجُ الْمَهْدِيُّ حَتَّى تُفْنَلَ مِنْ كُلِّ سَعَةِ سَعَةٌ

The Mahdi does not appear until seven out of every nine die (at the war over the Euphrates).

[Nu'aym b. Hammad's Kitab al-Fitan 958]

Now that we have established that the uncovering of gold from the Euphrates River would be before the Mahdi, a question arises: how

do we know that it would be within the same year of the Mahdi's arrival? The answer is that we don't know for certain – we have some clues that appear to fit within this context but affirming them with certainty is not possible. Here are some of the reasons why it may be within the same year:

There would be a series of wars during this period and a war at the Euphrates to be one among them is a possibility.

We covered earlier the Hadiths of the Romans and the Persians occupying Iraq and Shaam and if they pertain to events of the future, then Romans will take over the governance of Shaam. This is to happen before the Mahdi appears and may take place as a result of the war for gold where major world powers may gather there to fight.

The Euphrates war would result in a massive death toll of 99%; there are Hadiths that mention that Arabs would be very less in numbers at the time of the Dajjal. One reason for this could be the Malhama war (the Armageddon) while the Euphrates war could also be another.

All these are only likelihoods and the actual

uncovering of gold in the Euphrates River may take place years before the Mahdi appears; we cannot be certain for either view and have to remain open to the idea that either one could be correct. In my view one view is slightly stronger than the other and the probability ratio of this event to occur within the year before the Mahdi is 60:40 and Allah knows best.

Civil war in Arabia

Somewhere around the time the Euphrates would have uncovered gold, Arabia would be involved in a civil war for power.

عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "يَكُونُ اخْتِلَافٌ عِنْدَ مَوْتِ خَلِيفَةٍ فَيُخْرِجُ رَجُلٌ مِنَ أَهْلِ الْمَدِينَةِ هَارِبًا إِلَى مَكَّةَ فَيَأْتِيهِ نَاسٌ مِنْ أَهْلِ مَكَّةَ فَيُخْرِجُونَهُ وَهُوَ كَارَةٌ فَيُتَابِعُونَهُ نَبِيَّ الرُّكْيِ وَالْمَقَامِ وَيَنْتَعِلُ إِلَيْهِ نَعْتٌ مِنَ الشَّامِ فَيُخَسِّفُ بِهِمُ بِالْبَدَاءِ نَبِيَّ مَكَّةَ وَالْمَدِينَةِ فَإِذَا رَأَى النَّاسُ ذَلِكَ أَبَاهُ أَنْذَاكَ الشَّامِ وَعَصَائِبُ أَهْلِ الْعِرَاقِ فَيُتَابِعُونَهُ نَبِيَّ الرُّكْيِ وَالْمَقَامِ ثُمَّ تَنْشَأُ رَجُلٌ مِنْ قُرَيْشٍ أَخُوَالَةَ كُلِّ قَبِيلَةٍ فِيَنْتَعِلُ إِلَيْهِمْ نَعْتًا فَيَطْهَرُونَ عَلَيْهِمْ وَذَلِكَ نَعْتُ كُلِّبِ وَالْخَيْبَةِ لَمَنْ لَمْ يَشْهَدْ غَيْبَةَ كُلِّبِ فَيَغْشِمُ الْمَالَ وَيَعْمَلُ فِي النَّاسِ بِسُنَّةِ نَبِيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُتْلَعِي الْإِسْلَامَ بِجَرَاهِهِ إِلَى الْأَرْضِ فَيَلْتَبِ سَبْعَ سَبْعِينَ ثُمَّ يَتَوَقَّى وَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ". قَالَ أَبُو دَاوُدَ قَالَ نَعَضُّهُمْ عَنْ هَيْشَامٍ "سَبْعَ سَبْعِينَ".
وَقَالَ نَعَضُّهُمْ "سَبْعَ سَبْعِينَ"

Umm Salamah, the wife of the Prophet (ﷺ), narrated that he said: Disagreement will occur at the death of a ruler and a man from the people of Madina will come flying forth to Makkah. Some of the people of Makkah will come to him, bring him out against his will and swear allegiance to him between the Corner and the Maqam. An expeditionary force will then be sent against him

from Syria but will be swallowed up in the desert between Makkah and Madina. When the people see that, the eminent saints of Syria and the best people of Iraq will come to him and swear allegiance to him between the Corner and the Maqam.

Then there will arise a man of Quraysh whose maternal uncles belong to the Kalb (tribe) who will send against them (the Mahdi and his companions including the black flag army) an expeditionary force which will be overcome by them, and that is the expedition of Kalb. Disappointed will be the one who does not receive the booty of Kalb. He will divide the property, and will govern the people by the Sunnah of their Prophet (ﷺ) and establish Islam on Earth. He will remain for seven years, then die, and the Muslims will pray over him.

Abu Dawud said: Some transmitted from Hisham nine years and some seven years.

[Sunan Abi Dawud 4286, 4287, and 4288 – weakened by al-Albani; however, according to Haithmi in his Majma' al-Zawaid the transmitters in al-Tabarani's narration are sound and authentic]

At the death of a ruler, the Mahdi would run away from Madina to Makkah to take shelter there. Why he would run is answered in the following Hadith:

عَنِ نَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " نَقْبِلُ عِنْدَ كَبْرِكُمْ ثَلَاثَةَ كُلُّهُمْ ابْنُ خَلِيفَةٍ ثُمَّ لَا يَصِيرُ إِلَى وَاحِدٍ مِنْهُمْ ثُمَّ يَطْلُعُ الرَّابِعُ السُّودُ مِنْ قِبَلِ الْمَشْرِقِ فَيَقْتُلُونَكُمْ قَتْلًا لَمْ يُقْتَلْهُ قَوْمٌ " . ثُمَّ ذَكَرَ شَيْئًا لَا أَحْفَظُهُ "فَعَالَ" فَإِذَا رَأَيْتُمُوهُ فَايْغُوهُ وَلَوْ حَنَوَا عَلَى النَّجْحِ فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِيِّ

Thawban said that the Messenger of Allah (ﷺ) said: "Three will fight one another for your treasure, each one of them would be the son of a ruler, but none of them will gain it. Then the black banners will come from the east, and they will fight you in a way they have not fought any nation before'. Then he mentioned something that I do not remember, then he said: 'When you see them, then pledge your allegiance to them even if you have to crawl over the snow, for that is the Caliph of Allah, the Mahdi'.

[Sunan Ibn Majah 4084; al-Albani says its meaning is authentic except for the statement: 'as he is the Caliph of Allah, al-Mahdi'; a similar narration with a different chain is quoted by al-Haakim in his Mustadrak and he says that it is according to the conditions of Bukhari and Muslim (i.e. of strong authenticity) and al-Zahabi has supported his claim in Talkhees]

From a combination of these two Hadiths, we learn that after the death of a ruler, who would have Makkah and Madina under his domain, there would arise a civil war for power between three sons of rulers (or princes). None of these three princes will be able to get hold of power. Some people will identify the Mahdi and seek to appoint him as the ruler and this news would

reach one, or more, of the warring princes who would seek to kill or arrest him. Due to this, the Mahdi would escape from Madina to Makkah to seek shelter there as informed by the Prophet (ﷺ) in Sahih Muslim 2882 i that *a seeker of refuge would seek refuge in the Sacred House.*

An army from Shaam will come to attack him which will sink into the earth between Makkah and Madina and this army would have Muslims in it as the Prophet (ﷺ) said: *Strange it is that some people of my Ummah would attack the House (Ka'ba) (for killing) a person who would belong to the tribe of the Quraish and he would try to seek protection in the House.*

The army from Shaam with Muslims in it will attack the Mahdi before the black flags reach Makkah as the Prophet (ﷺ) said: *They would soon seek protection in this House (the defenseless), people who would have nothing to protect themselves in the shape of weapons or the strength of the people.* When this army from Shaam sinks into the earth, black flags will arrive in Makkah and, along with the Mahdi, put an end to the civil war. Then they will together fight the Qureshi-Kalbi individual who would have emerged at that time. We discuss the details about this individual and the army from Shaam in the next sub-section *Situation in Iraq and Syria.*

This portion of the Hadith has resulted in some debate:

When you see them, then pledge your allegiance to them even if you have to crawl over the snow, for that is the Caliph of Allah, the Mahdi.

Some have argued that this means that the Mahdi would be a part of this army and that he would have been a part of it in Khurasan from where it would have left and that somewhere in between, along the way, the Mahdi would depart away from that army and go to Madina. This way both the Hadiths do not contradict and the Mahdi would be in the black flag army from Khurasan from the start as well as in Madina and Makkah later on. Those who argue this state that the army of black flags would depart on land and engage in battles along the way perhaps in Iraq or Shaam and during this time, the Mahdi would leave this army to go to his home in Madina. Those against this view argue that giving the pledge of allegiance to the Mahdi, as he would be a part of that army, means that when the army reaches there, it would be then that the Mahdi becomes a part, or leader, of it.

There is another Hadith with a *slight* weakness in its chain but scholars say it becomes good due to corroborating narrations (يحسن إذا توبع):

فِي دِي الْقَعْدَةِ تَحَارَبُ الْقَبَائِلُ ، وَغَامِزٌ تُنْتَهَبُ الْخَاجُ ، فَتَكُونُ مَلْحَمَةً يَمْنَى
 ، فَيَكْتُرُ فِيهَا الْقَتْلَى ، وَتُسْعَكُ فِيهَا الدِّمَاءُ حَتَّى تَسِيلَ دِمَاؤُهُمْ عَلَى عَقْبِهِ
 الْخُمْرَةِ ، حَتَّى تَهْرَبَ صَاحِبُهُمْ ، فَيُؤْتِي بِهِ سَنَ الرُّكْنِ وَالْمَقَامِ قِيَابَعٌ وَهُوَ
 كَارَةٌ ، وَيُقَالُ لَهُ : إِنْ أَنْيَبَ صَرَبْنَا عُنُقَكَ ، فَيُضَاعَفُ مِثْلُ عِدَّةِ أَهْلِ نَدْرٍ ، يَرْضَى
 عَنْهُ سَاكِنُ السَّمَاءِ ، وَسَاكِنُ الْأَرْضِ

In Zil-Qa'da (the 11th Islamic month), there will be fighting among the tribes, Muslim pilgrims will be looted and there will be a battle in Mina in which many people will be slain and blood will flow until it runs over the Jamarat al-Aqba (the stoning place in Mina). The man they seek will flee and will be found between the Rukn and the Maqam of Prophet Ibrahim (a location in the Ka'bah). He will be forced to accept people's pledge of allegiance. The number of those offering pledge will be the same as the number of the people of Badr (i.e. around 310). Then, the dwellers of Heaven and the dwellers of the earth will be pleased with him. [Nu'aym b. Hammad's Kitab al-Fitan no. 986, and Mustadrak al-Hakim 8584]

The following narration is, however, sound without requiring corroboration:

بَايَعَ لِرَجُلٍ مِنْ أُمَّيِّ بَيْنَ الرُّكْنِ وَالْمَقَامِ كَعِدَّةِ أَهْلِ نَدْرٍ. فَبَأْسَهُ عَصَبُ الْعِرَاقِ
 وَأُنْدَالُ الشَّامِ. فَبَأْنِيَهُمْ جَيْشٌ مِنَ الشَّامِ، حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ حَسَفَ
 بِهِمْ نَمْرٌ يَسِيرُ إِلَيْهِ رَجُلٌ مِنْ قُرَيْشٍ أَحْوَالَهُ كَلْبٌ فَيَهْزِمُهُمُ اللَّهُ. قَالَ: وَكَانَ
 يَقَالُ إِنْ الْحَاتِبُ يَوْمئِذٍ مِنْ حَابٍ مِنْ عِيْمَةِ كَلْبٍ

A man from my nation will be pledged to between the Rukn and the Maqam and the numbers of those (pledging) would be the same as those from the Battle of Badr (around 310). The leaders of Iraq and pious ones of Shaam will come to him. Then an army from Shaam will come to confront

them which will sink into the plain land. Then a man from Quraysh will attack them whose maternal uncles would be from Kalb. Allah will defeat them as well so it will be said: 'Whoever did not benefit from the booty of Kalb remained in loss'. [Mustadrak Hakim 8401, and Mu'jam al-Awsat of Tabarani]

This first of the two narrations states that the civil war will start in the eleventh Islamic month during Hajj season. There will also be looting and bloodshed in Mina. It is not necessary that the civil war would cause looting and bloodshed during the rites of Hajj but may be so, and another possibility is that the looting and bloodshed at Mina would be due to some mischief makers causing chaos there. The civil war and the chaos during the Hajj days are either two separate incidents taking place at the same time or the latter is due to the former. If they are two separate incidents, then the chaos during Hajj may be caused by those who have attempted to do so in the past as well. Another similar narration to the earlier one is as follows:

يُخِجُ النَّاسُ مَعًا وَيُعْرِقُونَ مَعًا عَلَى عَنَرِ إِمَامٍ ، فَنَسِمَا هُمُ ثُرُولٌ بِمَنَى إِذْ أَحَدُهُمُ كَالْكَلْبِ ، فَتَارِبُ الْعَنَائِلُ بَعْضُهَا إِلَى بَعْضٍ ، وَاقْتَنَلُوا حَتَّى تَسِيلَ الْعَقَبَةُ دَمًا ، فَيَقْرَعُونَ إِلَى خَبِيرِهِمْ ، فَيَأْتُونَهُ وَهُوَ مُلَصِقٌ وَجْهَهُ إِلَى الْكَعْبَةِ تَنَكَّى كَأَنَّهُ أَنْطَرُ إِلَى دُمُوعِهِ ، فَيَقُولُونَ : هَلُمَّ فَلِنُتَابِعَكَ ، فَيَقُولُ : وَتَحْكُمُ كَمْ عَهْدٍ قَدْ نَفَضْتُمُوهُ وَكَمْ دِمٍّ قَدْ سَفَكْتُمُوهُ ، فَيَتَابِعُ كَرَهَا وَإِذَا أَدْرَكْتُمُوهُ فَيَتَابِعُوهُ فَإِنَّهُ الْمَهْدِيُّ فِي الْأَرْضِ ، وَالْمَهْدِيُّ فِي السَّمَاءِ

Abdullah b. Amru said: The year in which he will emerge, people will perform the Hajj together and

gather without an Imam. The Hajis will be looted, and there will be a battle at Mina in which many will be slain and blood will flow until it runs over the al-'Aqaba (the stone walls representing Satan) and they will be afraid and come to him at the Ka'bah crying, as if I'm looking at their tears, and say to him (Mahdi): 'Let us pledge to you' and he (the Mahdi) will say: 'May Allah have mercy on you; how much blood have you shed?' They will pledge to him while he would be unwilling to do so and he would be the Mahdi (guided one) in the earth and in the skies.

[Nu'aym b. Hammad's kitab al-Fitan 987 and Mustadrak al-Hakim 8584 as a continuation of the previous narration with a slightly different chain from that]

People would gather without an Imam (leader) because the leader ruling Arabia would have died and civil war would be under way around the time of the Hajj and the Hajj would take place in the absence of a settled leader in Arabia. These narrations also show that this would take place in the year in which he will emerge.

Some people question the authenticity of the Hadiths of the black flags or the banners on the premise that they were fabricated during the era of the Abbasids because they used to carry black flags. However, this is a weak criticism because it is very likely that they chose black flags *because of*

the Hadiths of black flags just like some militant groups of today choose black flags because of the Hadiths. Moreover, the flag of the Prophet (ﷺ) was also black and for someone to choose that color, even without knowing the Hadiths, would not be any issue at all. This book provides a list of weak and fabricated narrations in *Appendix 2* and one must refrain from weakening Hadiths simply based on such amateur doubts.

Situation in Iraq and Syria

We have already seen in a bit of detail the situation of Iraq and Syria and how the Romans and the Persians would be oppressing the Muslims there. The Hadith is quoted again.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَتَّعَ الْعِرَاقُ
دِرْهَمَهَا وَقَعِيرَهَا وَمَتَّعَ الشَّامُ مُدَّيْنَهَا وَدِينَارَهَا وَمَتَّعَ مِصْرُ إِرْدَنْيَهَا وَدِينَارَهَا
وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ ".
شَهِدَ عَلَى ذَلِكَ لَحْمُ أَبِي هُرَيْرَةَ وَدَمُهُ

Abu Huraira reported Allah's Messenger (ﷺ) as saying: 'Iraq would withhold its dirhams and qafiz; Syria would withhold its mudd and dinar and Egypt would withhold its irdab and dinar and you would recoil to that position from where you started and you would recoil to that position from where you started and you would recoil to that position from where you started, the flesh and blood of Abu Huraira would bear testimony to it.'
[Sahih Muslim 2896]

Here we do not go over the part we have covered earlier; we look at the emphasized part above. *You would recoil to that position from where you started* gives an impression that the lands that may fall out of the Muslim hands would not be limited to Iraq, Syria, and Egypt only but may include others as well. In the Hadiths about the Malhama (the Armageddon), we find that when the Muslims would defeat the Romans, they would take over Constantinople (after the fight) and move on, or chase them, back to conquer Rome (without a fight). This shows that Constantinople, in modern day Turkey, which is already with the Muslims may fall away from them into the hands of the Romans. There are two possibilities when this may happen; either immediately before the Malhama when the Romans would land at the Syria-Turkey border for the battle or during this time, of the Roman conquest of Syria and Egypt. When the Mahdi would come, the Romans would enter into a truce with him and perhaps due to this truce, they would have to pull out their troops from the Muslim lands. Whichever the possibility is correct, what is certain is that for a short while, modern day Turkey will go out of Muslim hands.

The year before the Mahdi's arrival would be very bad for the Muslims as *they would recoil to that position from where they started*.

Some narrations about the sinking of the army coming from Shaam are as follows:

عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَصَةِ خَشِشٍ الْخَسْفُ قُلْتُ
بَا رَسُولَ اللَّهِ فَكَيْفَ يَمُنُّ كَأَنَّ كَارَهَا قَالَ " يُخَسَفُ بِهِمْ وَلَكِنْ تُنْعَثُ يَوْمَ
الْقِيَامَةِ عَلَى بَيْتِهِ "

Umm Salamah asked the Prophet (ﷺ) about the swallowing up of an army by the earth: 'How will a man who comes against his will (be swallowed up by the earth), O Messenger of Allah?' He replied: 'All will be swallowed up, but each will be raised according to his intention on the Day of Resurrection'. [Sunan Abi Dawud 4289]

عَنْ عُنَيْدِ اللَّهِ ابْنِ الْقَيْطِئَةِ، قَالَ دَخَلَ الْحَارِثُ بْنُ أَبِي رَبِيعَةَ وَعِنْدَهُ اللَّهُ تَنْ
ضَعُوقًا وَأَنَا مَعَهُمَا، عَلَى أُمِّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ فَسَأَلَاهَا عَنِ الْخَسْفِ الَّذِي
يُخَسَفُ بِهِ وَكَانَ ذَلِكَ فِي أَثَامِ ابْنِ الرَّبِيعِ فَقَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ " يَغُودُ عَائِدٌ بِالنَّبِيِّ فَيُنْعَثُ إِلَيْهِ بَعَثَ فَإِذَا كَانُوا بَنِيَاءَ مِنَ الْأَرْضِ
خُسِفَ بِهِمْ ". فَقُلْتُ يَا رَسُولَ اللَّهِ فَكَيْفَ يَمُنُّ كَأَنَّ كَارَهَا قَالَ " يُخَسَفُ بِهِ
مَعَهُمْ وَلَكِنَّهُ تُنْعَثُ يَوْمَ الْقِيَامَةِ عَلَى بَيْتِهِ ". وَقَالَ أَبُو حَظَفَرٍ هِيَ سَدَاءُ
الْمَدِينَةِ

Harith b Abi Rabi'a and 'Abdullah b. Safwan both went to Umm Salama, the Mother of the Faithful, and they asked her about the army which would be sunk in the earth, and this relates to the time when Ibn Zubair (was the governor of Makkah). She reported that Allah's Messenger (ﷺ) had said that a seeker of refuge would seek refuge in the Sacred House and an army would be sent to him (in order to kill him) and when it would enter a plain ground, it would be made to sink. I said: 'Allah's Messenger, what about him who would be made to accompany this army willy nilly?' Thereupon he said: 'He would be made to sink along with them but he would be raised on the Day of Resurrection on the basis of his intention'.

Abu Ja'far, a narrator, said. 'This plain, ground means the plain ground of Madina'.

[Sahih Muslim 2882 i; a similar narration is found in Jami' al-Tirmizi 2171, 2184]

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ، بِهَذَا الْإِسْنَادِ وَفِي حَدِيثِهِ قَالَ فَلَقِيتُ أَنَا جَعْفَرَ
فَقُلْتُ إِنَّهَا إِنَّمَا قَالَتْ بَيْدَاءَ مِنَ الْأَرْضِ فَقَالَ أَبُو جَعْفَرٍ كَلَّا وَاللَّهِ إِنَّهَا لَبَيْدَاءُ
الْمَدِينَةِ

This Hadith has been narrated on the authority of 'Abdullah b. Rufai, with the same chain of transmitters (but with the addition of these words):

When I met Abu Ja'far I told him that she (simply) meant the plain ground. Thereupon Abu Ja'far said: 'No, by God, she meant the plain ground of Madina'. [Sahih Muslim 2882 ii]

سَمِعَ حَدَّثَهُ عَبْدُ اللَّهِ بْنُ صَفْوَانَ، يَقُولُ أَخْبَرَنِي حَفْصَةُ، أَنَّهَا سَمِعَتْ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَيُؤْمِنَنَّ هَذَا النَّبِيُّ خَيْشَ بَعْرُوبَةٍ حَتَّى إِذَا كَانُوا
بَيْدَاءَ مِنَ الْأَرْضِ تُخَسِفُ بِأَوْسَطِهِمْ وَتَبَادِي أَوَّلَهُمْ آخِرَهُمْ ثُمَّ تُخَسِفُ بِهِمْ
فَلَا يَنْفَعِي إِلَّا السَّرِيذُ الَّذِي تُخَيِّرُ عَنْهُمْ " . فَقَالَ رَجُلٌ أَشْهَدُ عَلَيْكَ أَنَّكَ لَمْ
تَكُذِّبْ عَلَى حَفْصَةَ وَأَشْهَدُ عَلَى حَفْصَةَ أَنَّهَا لَمْ تَكُذِّبْ عَلَى النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ

Abdullah b. Safwan reported that Hafsa told him that she had heard Allah's Apostle (ﷺ) as saying: 'An army would attack this House in order to fight against the inhabitants of this House and when it would be at the plain ground, the ranks in the center of the army would be sunk and the vanguard would call the rear flanks of the army and they would also be sunk and no flank would be left except (one person or) some people who would go to inform them (their kith and kin)'. A person (who had been listening to this hadith

from Abdullah b. Safwan) said: 'I bear testimony in regard to you that you are not imputing a lie to Hafsa. And I bear testimony to the fact that Hafsa is not telling a lie about Allah's Apostle (ﷺ)'.

[Sahih Muslim 2883 i; similar narrations are found in Mustadrak 'ala Sahihayn 8371, Mu'jam al-Kabeer of Tabarani, and Musnad Ahmad 25905]

عَنْ يُوسُفَ بْنِ مَاهَكَ، أَخْبَرَنِي عَنْ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، عَنْ أُمِّ الْمُؤْمِنِينَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " سَيُعَوِّذُ بِهَذَا النَّبِّ - يَعْنِي الْكَعْبَةَ - قَوْمٌ لَيْسَتْ لَهُمْ مِيعَةٌ وَلَا عُدَّةٌ وَلَا غَدَّةٌ تُنْعَثُ إِلَيْهِمْ حَتَّى إِذَا كَانُوا سَبْدَاءَ مِنَ الْأَرْضِ خُسِيفَ بِهِمْ ". قَالَ يُوسُفُ وَأَهْلُ الشَّامِ يُؤْمِنُونَ بِسَبْرٍ إِلَى مَكَّةَ فَقَالَ عَبْدُ اللَّهِ بْنُ صَفْوَانَ أَمَا وَاللَّهِ مَا هُوَ بِهَذَا الْخُسُوفِ

Abdullah b. Safwan reported the Mother of the Faithful as saying that Allah's Messenger (ﷺ) said: 'They would soon seek protection in this House, viz. Ka'ba, (the defenseless) people who would have nothing to protect themselves in the shape of weapons or the strength of the people. An army would be sent to fight (and kill) them and when they would enter a plain ground, the army would be sunk in it'. Yusuf (one of the narrators) said: 'It was some people of Syria (hordes of Hajjaj) who had been on that day coming towards Makkah for an attack (on 'Abdullah b. Zubair) and Abdullah b. Safwan said: By God, it does not imply this army. [Sahih Muslim 2883 b]

عَنْ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ، أَنَّ عَائِشَةَ، قَالَتْ غِثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مِامِهِ فَقُلْنَا يَا رَسُولَ اللَّهِ صَبَّغْتَ شَيْئًا فِي مِامِكَ لَمْ نَكُنْ نَعْمَلُهُ . فَقَالَ " الْعَجَبُ إِنَّ بَاسًا مِنْ أُمَّيِّ يُؤْمِنُونَ بِالنَّبِّ بِرَحْلٍ مِنْ قُرَيْشٍ قَدْ لَحَا بِالنَّبِّ حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ خُسِيفَ بِهِمْ ". فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّ الطَّرِيقَ قَدْ يَجْمَعُ النَّاسَ . قَالَ " نَعَمْ فِيهِمْ الْمُسْتَنْصِرُ وَالْمَجْتَوِرُ وَأَنَّ السَّبِيلَ " يَهْلِكُونَ مَهْلِكًا وَاجِدًا وَتَصْدُرُونَ مَضَاجِرَ شَتَّى تَبْعَثُهُمُ اللَّهُ عَلَى بَنَائِهِمْ

'A'isha reported that Allah's Messenger (ﷺ) was

startled in the state of sleep. We said: 'Allah's Messenger, you have done something in the state of your sleep which you never did before'. Thereupon he said: 'Strange it is that some people of my Ummah would attack the House (Ka'ba) (for killing) a person who would belong to the tribe of the Quraish and he would try to seek protection in the House. And when they would reach the plain ground they would be sunk'. We said: 'Allah's Messenger, all sorts of people throng the path'. Thereupon he said: 'Yes, there would be amongst them people who would come with definite designs and those who would come under duress and there would be travellers also, but they would all be destroyed through one (stroke) of destruction, though they would be raised in different states (on the Day of Resurrection). Allah would raise them according to their intention. [Sahih Muslim 2884]

لَيُؤْمِنَنَّ هَذَا النَّبِيُّ حَيْثُ نَعْرُوهُ حَتَّى إِذَا كَانُوا بَيْنَدَاءَ مِنَ الْأَرْضِ حُسِفَ
بِأَوْسَطِهِمْ وَبِنَادَى أَوَّلُهُمْ آخِرَهُمْ فَيَحْسِفُ بِهِمْ فَلَا يَبْقَى مِنْهُمْ إِلَّا الشَّرِيدُ
الَّذِي يُخْرِعُهُمْ

An invading army will come towards this House until, when they are in Bayda', the middle of them will (all) be swallowed up by the earth, and the first of them will call out to the last of them, and they will be swallowed up, until there is no one left of them except a fugitive who will tell (his handlers) of what happened to them. [Sunan Ibn Majah 4063]

عَنْ صَفِيَّةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَا تَنْتَهِي النَّاسُ
عَنْ غَرَوْ هَذَا النَّبْتِ حَتَّى نَعْرُو حَيْثُ حَتَّى إِذَا كَانُوا بِالنِّدَاءِ - أَوْ نِدَاءٍ مِنَ
الْأَرْضِ - حُسِفَ بِأَوَّلِهِمْ وَآخِرِهِمْ وَلَمْ يَبْقَ أَوْسَطُهُمْ ". قُلْتُ فَإِنْ كَانَ فِيهِمْ
مَنْ يُكْرِهُ قَالَ " يَتَعَنَّهُمُ اللَّهُ عَلَى مَا فِي أَنْفُسِهِمْ "

It was narrated from Safiyyah that the Messenger of Allah (ﷺ) said: 'People will not stop attacking this House until an army attacks, until when they are in Baida', the first and the last of them will be swallowed up by the earth, and the middle of them will not be saved.' I said: 'What if there are those among them who were forced (to join the army)?' He said: 'Allah will resurrect them according to what is in the hearts'. [Sunan Ibn Majah 4064]

عَنْ أُمِّ سَلَمَةَ، قَالَتْ ذَكَرَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْخَيْسَ الَّذِي يُخَسَفُ بِهِمْ فَقَالَتْ أُمُّ سَلَمَةَ يَا رَسُولَ اللَّهِ لَعَلَّ فِيهِمْ الْمَكْرَهُ قَالَ " إِنَّهُمْ تُعْتَوَّنَ عَلَى نِيَّانِهِمْ "

It was narrated that Umm Salamah said: The Prophet (ﷺ) mentioned the army that would be swallowed up by the earth, and Umm Salamah said: 'O Messenger of Allah, perhaps there will be some among them who were forced (to join them)?' He said: 'They will be resurrected according to their intentions.' [Sunan Ibn Majah 4065]

The place mentioned *Bayda* or *Baida* is an actual place; however, it may also mean an open piece of land in Arabic and so we cannot say with certainty whether this *Baida* would be the actual place found on a map even today or an open piece of land; however, Abu Ja'far strongly insists that it is the actual place of *Baida* and not just a plain ground as stated in the earlier quoted Hadith (*Sahih Muslim 2882 ii*).

These Hadiths are very clear and do not require a separate commentary; however, there are some other important questions that need to be addressed and these are as follows:

Who would send that army from Shaam to Makkah?

The army would comprise of Muslims and may include those who would have been forced to join against their will. Now we don't know how the Romans would control Syria – they may either invade themselves or may get a loyalist in power. We saw earlier that the Persians would oppress the Muslims in Iraq, without actually militarily *invading* it; similarly, it is not necessary that the Romans would take control of Syria through an invasion and a local proxy ruler would also fulfill this task for them. Whatever the case may be, the army from Shaam would be *Muslim* in faith.

We shall see further below that the Romans would be attacked by a common enemy of the Muslims and the Romans around this time and this may force them to leave Shaam. Therefore, here are the two possibilities of who may send this army from Shaam.

The person who takes over power in Shaam after the Roman retreat may be the one who

may send the army to attack the Mahdi at the Ka'bah.

The Romans might remain in Shaam and be the ones who would send this Muslim comprised army to Makkah.

The first option appears stronger than the second; however, any of the two (or more) is possible.

How will the civil war end?

A Hadith about the black flags states that they would fight the (warring) Arabs and it appears that they would restore order. Another possibility is that one or more of the warring princes may retract from the power struggle when they witness the conditions around i.e. Mahdi, black flags, sinking of the army and so on.

What will happen after this army sinks into the earth?

A Hadith discussed earlier stated:

Then there will arise a man of Quraysh whose maternal uncles belong to the Kalb (tribe) and send against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. Disappointed will be the one who does not receive the booty of Kalb.

From this Hadith we get some further questions that need to be addressed.

Who is this Qureshi-Kalbi individual?

Would this person be based in Shaam as a replacement to the one who would send the army to Makkah or would he be based in Arabia as one of the three warring princes? It appears that this Qureshi-Kalbi individual would take power in Shaam because as per the Hadith, *then there will arise a man* indicating that he would come to prominence then whereas the warring princes would be present from before that time as well.

There are some narrations, covered in the *Index of weak Hadiths*, which mention that the person to send the first army to Makkah, which would sink, would be called the *Sufyani* while some state that the second emerging person, the Qureshi-Kalbi man, would be the *Sufyani*. These narrations do not reach the acceptable levels of authenticity and hence, should not be made a base to understand the end times' prophecies. Some people reject them claiming that they are insulting to Abu Sufyan as the *Sufyani* is supposed to be a descendant of him; however, this is not the case as the Kalb tribe today are Alawites. Ameer Mu'awiyah had married his son Yazid into Banu Kalb.⁵ Syrian Alawites are

believed to be the Kalb tribe and hence Sufyani (if an actual person) would have to be a (political) Shia (from his mother's side) and Sunni (from his father's side) and he would also be popular among the masses. The tribe of the current Syrian President, Bashar al-Assad, is Kalb and so Muslims do not need to reject narrations of Sufyani 'simply' on the claim that they are insulting to Abu Sufyan and Ameer Mu'awiyah – Muslims reject them because their authenticity is not at acceptable levels.

What is important to know is that the army to attack the Ka'bah would be sent from Shaam and Shaam comprises Syria, Lebanon, Jordan, and Palestine. Therefore, the army that will come from Shaam and sink before Makkah may be sent from Lebanon⁶ or somewhere else; it does not have to be actual Syria.

What we learn is that the army to sink may either be from Syria or Lebanon or some other Shaami country and may cross over from Iraq and the Qureshi-Kalbi individual may either be from the same country as the origin of the sinking army or he may be from another country in Shaam.

One interesting thing to note here is that the Arabic word *kalb* means *dog* and this title for these anti-Sunni forces is also applicable to them.

The anti-Sunni *dogs* will eventually join the *pig*, the Dajjal.

How will the people of Iraq and Shaam come to Makkah?

As discussed earlier, Iraq and Shaam would be under oppression; therefore, how would they be able to escape and come to Makkah? In our times, we have witnessed that many nationals of such countries refrain from going back to their countries because of the fear that they would be detained and not allowed to exit the country – a lot of them even fear forced military duty. The key to this question is found within the Hadith itself. When the first army sinks into the earth, a Qureshi-Kalbi individual would emerge in Shaam. There would be commotion and chaos during this time and it would be then that he assumes power. This commotion and lack of a strong central authority may allow the Syrians and Iraqis to go and travel to Makkah to pledge to the Mahdi and join him.

Black flags from the east

The Hadith of the black flags has resulted in many small militant groups to keep their flags black. Some groups in Iraq as well have taken up this flag color while we have established earlier

that the starting point of this army would not be in Iraq but Khurasan. Moreover, these terror groups neither engage in real fights with the anti-Sunni forces, but in fact assist them, nor do they have the desire and potential to engage in lethal front-on battles with the major anti-Sunni forces in the region which the Mahdi would do upon gaining power.

Another essential point is that having a black colored flag in advance is not necessary and the army, at the time of departure, may choose black as a color of their flag. The Hadith pertaining to them is as follows:

عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " يَقْتَتِلُ عِنْدَ كَنْزِكُمْ ثَلَاثَةٌ كُلُّهُمْ ابْنُ خَلِيفَةٍ ثُمَّ لَا يَصِيرُ إِلَى وَاحِدٍ مِنْهُمْ ثُمَّ تَطْلُعُ الرَّايَاتُ السُّودُ مِنْ قِبَلِ الْمَشْرِقِ فَيَقْتُلُونَكُمْ قِتْلًا لَمْ يُقْلَهُ قَوْمٌ " . ثُمَّ ذَكَرَ شَيْئًا لَا أَحْفَظُهُ "فَعَالَ "وَإِذَا رَأَيْتُمُوهُ فَبَايَعُوهُ وَلَوْ حَتَا عَلَى التَّلْحِ فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِيِّ

It was narrated from Thawban that the Messenger of Allah (ﷺ) said: 'Three will fight one another for *your* treasure, each one of them the son of a ruler, but none of them will gain it. Then the black banners will come from the east, and they will fight you like they have not fought any nation before'. Then he mentioned something that I do not remember, then he said: 'When you see them, then pledge your allegiance to them even if you have to crawl over the snow, for that is the Caliph of Allah, the Mahdi'.

[Sunan Ibn Majah 4084; the last portion is also narrated by Daylami]

Since the ruler of the Arabian Peninsula would have died and disagreement would have occurred, it appears that the fight among the three princes (or sons of rulers) would be for the leadership and during this war, they may also vie for the actual treasures of the Ka'bah. Hadiths mention that an Ethiopian will take out the treasures of the Ka'bah; however, in this Hadith, the Prophet (ﷺ) called it *your* treasure indicating that it may be referring to the country's monetary control. Therefore, before the Mahdi, the death of a ruler of the Arabian Peninsula would result in a civil war in the Arabian Peninsula. It is during this time that the Mahdi would escape Madina and flee to Makkah; he would escape the civil war and some of the participants in the civil war would come for him to kill him. Perhaps one of the three sons of rulers would have taken much power and be on the verge of defeating the other two sons of rulers that he would get to know that there is another person whom the people are rallying behind and upon hearing this news, he would have attempted to get the Mahdi killed. We discussed this portion in some detail earlier and do not repeat it here.

The Hadith is very explicit in stating that the black banners will come from the east. Some people have used this figure of speech 'even if you have to crawl over the snow' to assume that the

black banners would come from a place that has snow and that the time of their departure would be winter. This is an incorrect assumption because the place of giving allegiance would be in Makkah at the Ka'bah. The expression is used to indicate that one should give pledge to him even if it is difficult to do so because it will be worth it. However, even if one has decided not to take it as a figure of speech but very literally, then it would apply to those living in snowy areas to give pledge to the Mahdi in Makkah – however, this over-literal approach is incorrect. In the recent past, modern day Saudi Arabia witnessed snowfall and this alerted many people into thinking that it may snow at the Ka'bah when the Mahdi emerges. It may or may not be true but appears to be a weak possibility as the expression is only used to emphasize the importance of pledging to him. Moreover, assuming snowfall in the Ka'bah would put a limit where one would expect the Mahdi only in the winter season and those rigid upon this idea may reject him if he comes in another season.

The following Hadith from Sunan Ibn Majah 4090 has been mistranslated and misused by many these days. It is translated as follows:

When the great wars will occur, then Allah will raise an army from the non-Arabs who will be the

greatest riders and will have greater weaponry of war than the Arabs. Allah will support this Deen (religion) by them.

It is very clear that this translation is made to fit to our times and is to be understood from a political perspective. Although this Hadith is sound, it is horribly translated. The Arabic for it is as follows:

إِذَا وَقَعَتِ الْمَلَاهِمُ بَعَثَ اللَّهُ بَعْنًا مِّنَ الْمَوَالِي هُمْ أَكْرَمُ الْعَرَبِ فَرَسًا وَأَخُوذَةً
سِلَاحًا يُؤَيِّدُ اللَّهُ بِهِمُ الدِّينَ

We find that the website Sunnah.com has translated it as follows:

When the fierce battles (malahim) take place, Allah will send a troop of freed slaves who will be the best Arab horsemen and the best armed, with whom Allah will support His religion. [Sunan Ibn Majah 4090]

We find that the meaning in the second translation changes completely. This translation is somewhat problematic as well although not as horrible as the first one. *Mawali* linguistically means someone loyal, someone linked to another through association, helper to a trustee such as warden, executer, or guardian. It may also refer to an ally and may have an equal or inferior relation. In Arab usage, it became synonymous with non-Arabs as well as freed slaves who stayed with

their ex-masters. The term *Mawali* may refer to one of these few options; however, there are Hadiths that clarify the matter further.

The following Hadith, with the same chain of narrators as the earlier one, states as follows:

إِذَا وَقَعَتِ الْمَلَاهِمُ خَرَجَ بَعْتُ مِنْ دِمَشْقَ مِنَ الْمَوَالِي ، هُمْ أَكْرَمُ الْعَرَبِ
فَرَسًا ، وَأَحْوَدُهُ سِلَاحًا ، يُؤَيِّدُ اللَّهُ بِهِمُ الدِّينَ

When the *Malahim* (battles) occur, battalions of *Mawali* will come out of Damascus; they are the best among the Arabs in terms of horses and ammunition. Allah will support the religion through them. [Nu'aym b. Hammad's Kitab al-Fitan 1334]

These people from Damascus are called *Mawali* and *Arab* at the same time which may be confusing and contradictory; how can a non-Arab army be a generous Arab army? Either you're an Arab or a non-Arab, how can you be both? The answer is in the following possibilities:

These people would be Bani Ishaq and not Arabs and they would be supported by the Arabs which is why they are called the best among the Arabs. This possibility appears weak.

The people of Shaam are not the *original* Arabs and they are Arabized Arabs and hence,

they are called both *Mawali* and *Arab* at the same time.⁸ This appears to be the correct view.

Usage of the word *malahim* (plural of *malhama*):
The great wars or *malahim* may be the series of wars immediately before the coming of the Mahdi. However, many scholars argue that the *malahim* is similar to the *malhama* (Armageddon) and that *malahim* also refers to the same Armageddon war because during the Armageddon, the battle for Hind (India) would also take place and so this war would have more than one wars. If this view is correct, then we learn that the army to confront the Romans coming from Madina would not be alone and Muslims from other areas will also join them and one such location mentioned is Damascus.

There is another drastically different opinion of this Hadith which is that 'great weapons' refers to the weapon of *Imaan* (faith) as an authentic Hadith states that they will conquer Rome without material weapons. The evidence in support of this view is the following Hadith (with only relevant parts quoted):

The Last Hour would not come unless seventy thousand persons from Bani lshaq would attack it (Rome). When they would land there, they will neither fight with weapons nor would shower

arrows but would only say: 'There is no god but Allah and Allah is the Greatest' ... and the gates would be opened for them and they would enter therein. [Sahih Muslim 2920 i]

This army of non-Arabs (Bani Ishaq) would conquer Rome by just their faith and this faith would be their weapon. This non-Arab army is described with an added detail in the following Hadith:

The Last Hour would not come until the Romans would land at al-A'maq or in Dabiq. An army consisting of the best of the people (i.e. soldiers) of the earth at that time will come from Madina (to counteract them). When they will arrange themselves in ranks, the Romans would say: Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them; and the Muslims would say: Nay, by Allah, we would never get aside from you and from our brethren that you may fight them. [Sahih Muslim 2897]

This portion has been misunderstood by some people; they assume that the text says that the Romans would demand those Romans who would have embraced Islam and that they would consider them prisoners of Muslims. This way they feel that this view is in sync with them being *freed slaves* or *new Muslims* or *Mawali*. However, this is as a result of a misunderstanding; the

Romans would have demanded to fight those Muslims who would have taken Roman prisoners. Another refutation of this drastically different opinion of this Hadith is that the Hadiths are clear and explicit and if they state that this army would have great riders and great weapons, then there is nothing that hints towards interpreting these metaphorically and whatever is forced upon does not stand to scrutiny.

The Romans will land in trouble

The Muslims and the Romans will make peace with each other due to a common enemy bothering both of them. In our times, we see that the West (Romans) and Russians (the common enemy) both oppress the Muslims while at the same time, they are not friends to each other. Things will turn in such a way that Russia will disturb the West due to which it will be forced to ally with the Muslims.

سَتُصَالِحُونَ الرُّومَ صَلَاحًا آمِنًا فَتَعْرُوبُ أَنْتُمْ وَهُمْ عَدُوًّا مِنْ وَرَائِكُمْ فَتَنْصُرُونَ
وَتَغْنَمُونَ وَتَسْلَمُونَ

You will make a secure peace with the Romans,
then you and they will fight an enemy behind you,
and you will be victorious, take booty, and be safe.

[Sunan Abi Dawud 4292]

This narration does not provide us with a timeline but the following one does:

تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ . فَقَالَ لَهُ عَمْرُو أَنْصِرْ مَا نَقُولُ . قَالَ أَقُولُ مَا
 سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَئِنْ قُلْتُ ذَلِكَ إِنَّ فِيهِمْ
 لِحِصَالًا أَرْبَعًا إِنَّهُمْ لَأَخْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ وَأَسْرَعُهُمْ إِفَاقَةً بَعْدَ مُصِيبَةٍ
 وَأَوْشَكُهُمْ كَرَّةً بَعْدَ قَرَّةٍ وَخَيْرُهُمْ لِمُسْكِينٍ وَبَيْعٍ وَضَعِيفٍ وَخَامِسَةً حَسَنَةً
 حَمِيلَةً وَأَمْنَعُهُمْ مِنْ ظُلْمِ الْمُلُوكِ

Mustaurid al-Qurashi reported: I heard Allah's Messenger (ﷺ) as saying: 'The Last Hour would come (when) the Romans would form a majority amongst people'. Amr said to him (Mustaurid Qurashi): 'See what you are saying?' He said: 'I say what I heard from Allah's Messenger (ﷺ)'. Thereupon he said: 'If you say that, it is a fact for they have four qualities. They have the patience to undergo a trial and immediately restore themselves to sanity after trouble and attack again after flight. They (have the quality) of being good to the destitute and the orphans, to the weak and the good quality in them is that they put resistance against the oppression of kings'. [Sahih Muslim 2898 i]

What is interesting about the narration is the surprise of the companion of the Prophet (ﷺ). For the Romans to be the majority of the people of the world was surprising to the companion because the Romans would have suffered huge setbacks due to the common enemy. Remember earlier we learned that the Romans would be oppressing the believers before the Mahdi but after his appearance, they would stop their oppression and enter into a truce. The reason for entering into a truce would be the common enemy who would have caused significant

damage to the Romans just around or before the appearance of the Mahdi but as the narration states: *they have the patience to undergo a trial and immediately restore themselves to sanity after trouble and attack again after flight*; this immense damage would have forced them to ally with the believers. Due to the damage caused by the common enemy to the Romans, the companion was surprised as to how they would be able to bounce back from such disasters but he himself said that it would make sense due to the good qualities he narrated of the Romans.

This attack by Russia on the West would give the Muslims a breather from the oppression of both these powers and allow them to get their act together, crush *internal* enemies, and unite behind a single leader and system.

Summary of the entire section

It is very easy to overcomplicate the already complicated subject and hence, following is the summary of the entire chapter of things to take place in the few months before the Mahdi emerges:

There would be a battle around the area of Turkey, Syria, and Iraq over gold that would have been uncovered from the Euphrates River.

This event is to take place; however, its timing is not affirmed by the Hadiths and is an individual effort and interpretation due to which it has been placed in this sequence.

Taking advantage of this opportunity, the Romans might invade Syria and possibly Egypt as well.

The common enemy of the Romans and the Muslims would attack the Romans and they would engage in a war. The battleground is unknown but it is probable that it may be on the Roman territory and they may leave Syria and Egypt themselves or may place a loyal person there. These are only likelihoods and are not explicitly affirmed by the Hadiths.

The ruler who has authority over Makkah and Madina would pass away after which three princes would fight for power.

Due to this civil war, black flags from the east would go out towards Makkah to help in defusing the situation there. This may be at the request of an Arab prince or may be on their own initiative.

None of these three would be able to get a hold of power.

During this time, the Mahdi would escape from Madina to Makkah to take shelter there at the Ka'bah where some people would get hold of him and give their pledge of allegiance to him.

An army would be sent from Shaam to attack the Mahdi but it would sink into the desert between Makkah and Madina.

Upon seeing this, the people from Iraq and Shaam would come and join the Mahdi. The army of black flags will also reach by this time and end the civil war.

The Mahdi would lead this army and put an end to the Qureshi-Kalbi individual along with the anti-Sunni alliance in the region.

The common enemy's onslaught on the Romans would have not only given a breather to the Muslims but also force the Romans to make peace with the Muslims.

Some of these points are directly taken from Hadiths while others that require individual effort and interpretation have been clearly stated as such.

HIS WARS

We covered some of the wars fought under the rule of the Mahdi earlier and discuss here, in brief, all of them including those discussed earlier.

Before discussing them, it must be stressed that the Mahdi would not be a soldier or a commander or a general. He would be the Caliph and may not necessarily lead the Muslim armies in battle.

Some people have a weird picture of him in their mind where they assume that he would be a secretive character, hiding in caves and mountains, and fighting like guerillas. This blunder arises due to some people assuming small militant groups to be working on the path that he would lead later on. He would not be a militia leader as many sadly believe today.

The events below are covered in a sequence from earliest to latest.

An end to the Arab civil war

Although this would not be under the Mahdi's rule as the black flags would have handled that situation before he assumes power, it is still included here because he would have appeared by

that time.

عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "يَقْتُلُ عِنْدَ كَثْرَتِهِمْ ثَلَاثَةً كُلُّهُمْ ابْنُ خَلِيفَةٍ ثُمَّ لَا تَصِيرُ إِلَى وَاحِدٍ مِنْهُمْ ثُمَّ يَطْلُعُ الرَّايَاتُ السَّوْدُ مِنْ قِبَلِ الْمَشْرِقِ فَيَقْتُلُونَكُمْ قَتْلًا لَمْ يُقْلَهُ قَوْمٌ". ثُمَّ ذَكَرَ شَيْئًا لَا أَحْفَظُهُ "فَإِذَا رَأَيْتُمُوهُ فَيَاغُوهُ وَلَوْ حَنَوْا عَلَى التَّلْحِ فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِيُّ"

It was narrated from Thawban that the Messenger of Allah (ﷺ) said: 'Three will fight one another for your treasure, each one of them the son of a ruler, but none of them will gain it. Then the black banners will come from the east, and they will fight you like they have not fought any nation before'. Then he mentioned something that I do not remember, then he said: 'When you see them, then pledge your allegiance to them even if you have to crawl over the snow, for that is the Caliph of Allah, the Mahdi'. [Sunan Ibn Majah 4084]

Defeating the anti-Sunni alliance in the region

The first army to be sent to attack the Mahdi at the Ka'bah would be from anti-Sunni forces in the region of Shaam and they will sink into the desert. After that the Mahdi assumes power and goes after the remaining anti-Sunni forces in the region.

عَنْ أُمِّ سَلَمَةَ، رَوَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "نَكُونُ أَحْبَافًا عِنْدَ مَوْتِ خَلِيفَةٍ فَيَخْرُجُ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ هَارِبًا إِلَى مَكَّةَ فَيَأْتِيهِ نَاسٌ مِنْ أَهْلِ مَكَّةَ فَيَخْرُجُوهُ وَهُوَ كَارِهٌ فَيُيَاغُوهُ بَيْنَ الرُّكْبَى وَالْمَقَامِ وَيَنْتَعِلُ إِلَيْهِ نَعْتٌ مِنَ الشَّامِ فَيُخَسِّفُ بِهِمُ بِالْبَيْدَاءِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَإِذَا رَأَى النَّاسُ ذَلِكَ أَنَاذَهُ الشَّامُ وَعَصَائِبُ أَهْلِ الْعِرَاقِ فَيُيَاغُوهُ بَيْنَ الرُّكْبَى وَالْمَقَامِ ثُمَّ يَنْتَبِهُ رَجُلٌ مِنْ قُرَيْشٍ أَحْوَالَهُ كُلِّ قَبِيلَةٍ فَيَنْتَعِلُ إِلَيْهِمْ نَعْتًا فَيَطْهَرُونَ عَلَيْهِمْ وَذَلِكَ نَعْتُ كُلِّ وَالْحَبْنَةُ لِمَنْ لَمْ يَشْهَدْ غَيْمَةً كُلِّ فَيَنْقَسِمُ الْمَالُ وَيَعْمَلُ فِي النَّاسِ بِسُنَّةِ سِبْطِهِمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ"

وَنَلْقَى الْإِسْلَامَ بِجَرَاهِ إِلَى الْأَرْضِ فَلَيْتُ سَنَعَ سَبِينَ ثُمَّ تَوَقَّى وَتَضَلَّى
عَلَيْهِ الْمُسْلِمُونَ " . قَالَ أَبُو دَاوُدَ قَالَ نَعَصُهُمْ عَنْ هِشَامٍ " سَنَعَ سَبِينَ " .
وَقَالَ نَعَصُهُمْ " سَنَعَ سَبِينَ "

Narrated Umm Salamah, the wife of the Prophet (ﷺ), that he said: 'Disagreement will occur at the death of a ruler and a man of the people of Madina will come flying forth to Makkah. Some of the people of Makkah will come to him, bring him out against his will and swear allegiance to him between the Corner and the Maqam. An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Makkah and Madina. When the people see that, the eminent saints of Syria and the best people of Iraq will come to him and swear allegiance to him between the Corner and the Maqam.

Then there will arise a man of Quraysh whose maternal uncles belong to the Kalb (tribe) and send against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. Disappointed will be the one who does not receive the booty of Kalb. He will divide the property, and will govern the people by the Sunnah of their Prophet (ﷺ) and establish Islam on Earth. He will remain seven years, then die, and the Muslims will pray over him.'

Abu Dawud said: Some transmitted from Hisham nine years and some seven years. [Sunan Abi Dawud 4286, 4287, and 4288]

When order is restored in Arabia, the Muslims

will form three groups to fight the anti-Sunni forces and these are stated in the following Hadith:

عَنِ ابْنِ حَوَالَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " سَبْعِينَ أَلْفًا إِلَى أَنْ تَكُونُوا خُيُودًا مُخْتَدَّةً خُيْتُ بِالشَّامِ وَخُيْتُ بِالْيَمَنِ وَخُيْتُ بِالْعِرَاقِ ". قَالَ أَنَّى حَوَالَةَ حَزَلِي نَا رَسُولُ اللَّهِ إِنْ أَدْرَكْتُ ذَلِكَ . فَقَالَ " عَلَيْكَ بِالشَّامِ فَإِنَّهَا جَبَرَةُ اللَّهِ مِنْ أَرْضِهِ يَحْنِي إِلَيْهَا جَبَرَةُ مَنْ عِنَادِهِ فَأَمَّا إِنْ أُسْتُمْ فَعَلَيْكُمْ بِيَمِينِكُمْ وَاسْعَوْا مَنْ عُدْرِكُمْ فَإِنَّ اللَّهَ تَوَكَّلْ لِي بِالشَّامِ وَأَهْلِهِ "

Narrated Ibn Hawalah: The Prophet (ﷺ) said: It will turn out that you will be armed troops, one in Syria, one in Yemen and one in Iraq. Ibn Hawalah said: Choose for me, Messenger of Allah, if I reach that time. He replied: Go to Syria, for it is Allah's chosen land, to which his best servants will be gathered, but if you are unwilling, go to your Yemen, and draw water from your tanks, for Allah has on my account taken special charge of Syria and its people. [Sunan Abi Dawud 2483]

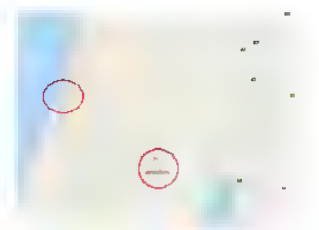
Following this, the anti-Sunni forces in Shaam, Yemen, and Iraq would have been crushed simultaneously and brought on their knees weakening them all over but not eliminating them completely especially further east in Persia. After the coming of the Dajjal, they will become stronger again through him.

It is worthy of note that some apparently Sunni groups working for the *establishment* of the Caliphate primarily from western countries are very pro Iran. They come up with lip service against Iran but in reality are pro-Iran. Iran has

been on the attack against the Sunnis while their leadership states: *Iran represents a regional and Islamic weight that cannot be ignored and it is not wise to escalate things with it.* Applying such advice, the Sunnis would be offering Syria, Iraq, Yemen, Lebanon, and Bahrain to them in a plate. Either they idolize Gandhi's non-violence movement or they think that Iran is an Islamic weight, the *resistance*, and hence the Sunnis must submit to it; perhaps instead of saying it in such open words, they simply assert that the Sunnis *do not escalate things with it.* Considering Iran as an Islamic weight is a very un-Islamic thing to do; believing it to be a hypocritical state would be much better. We have authentic narrations, covered throughout this book, that mention that the very first wars of the Mahdi would be against the anti-Sunni forces in the region.

Taking over of Jerusalem

The Dajjal will be killed at the gate of Ludd (Lod), near to the center west in the modern day Israel, from where he would be trying to escape. This shows that during the time of the Dajjal, Ludd, and other areas further west like Tel Aviv, may not be under Muslim control.



We know from authentic narrations that Jerusalem will be with the Muslims during the time of the Dajjal.¹ Hence, we learn that during the time of the Dajjal, some areas of modern day Israel would be with the Muslims while some would be with the Jews and among the areas with the Muslims would be Jerusalem. When the Muslims will take over its governance is something we do not know but it will surely be during the Mahdi's reign. There is a weak narration as follows:

تَخْرُجُ مِنْ خُرَاسَانَ رَايَاتٌ سَوْدٌ لَا يَرُدُّهَا شَيْءٌ حَتَّى تُنْصَبَ بِإِبِلَيْيَاءَ

Black standards will come from Khurasan, nothing shall turn them back until they are planted in Jerusalem. [Jami' al-Tirmizi 2269]

The authenticity of this narration has a *slight* weakness so much so that some scholars have relied on it and accepted the meaning of it. Moreover, it is supported by an authentic narration as well:

قَالَ عِنْدَ اللَّهِ نَبِيُّ حِوَالَةَ الْأَرْدِيِّ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا ابْنَ حِوَالَةَ إِذَا زَأْنَتِ الْجَلَافَةُ فَقَدْ نَزَلَتْ أَرْضُ الْمُقَدَّسَةِ فَعَدَّ ذَنْبَ الرَّلَّارِكِ وَالْبِلَالِ وَالْأُمُورَ الْعِظَامَ، وَالسَّاعَةَ يَوْمَئِذٍ أَقْرَبُ مِنَ النَّاسِ مِنْ يَدِي هَذِهِ مِنْ رَأْسِكَ

Abdullah b. Hawalah al-Azdi said that the Messenger of Allah (ﷺ) said: 'O Ibn Hawalah,

when you see the Caliphate has settled in the holy land (i.e. Palestine or Jerusalem), earthquakes, sorrows and serious matters will have drawn near and on that day the Last Hour will be nearer to mankind than this hand of mine is to your head'.
[Sunan Abi Dawud 2535]

The Caliphate will return and be *settled* in the holy land; although not certain, it may mean that Jerusalem will be the capital of the Caliphate of the Mahdi. Alternatively, this Hadith might be referring to the era of Eisa (عليه السلام) when he would be the Caliph after the Mahdi; however, the *settling* of the Caliphate gives us a strong hint that the era spoken of is when it would return with the Mahdi.

The Hadith does appear to fit in the understanding derived from sound narrations that Jerusalem will be with Muslims within the Mahdi's rule at the time of the Dajjal. If Jerusalem will come to the possession of the Muslims, it has to be through some way, and that way appears to be given in this narration of Jami' al-Tirmizi. Some argue that this contradicts the earlier established narration of black flags landing in Makkah and fighting the anti-Sunni forces in the region and that they would either go to Makkah or Jerusalem; landing in both places is a contradiction. This is, however, not what the narration states; the narration states that *they will*

not return to Khurasan until they have taken over Jerusalem. If the narration is relied upon, the black flags would first end the civil war, pledge to the Mahdi and fight the anti-Sunni forces in Shaam, Yemen, and Iraq following which they will go to Jerusalem. It is then that *they shall turn back* to the land they came from.

Such a two-state solution may not be acceptable to some mischief makers and those pretending to love Palestine and Palestinians may use this as propaganda for more anti-Sunni venom against the Mahdi.

War against injustice

The following Hadith is very brief but it conveys a lot:

لَوْ لَمْ يَنْقُ مِنَ الدَّهْرِ إِلَّا يَوْمٌ لَبَعَثَ اللَّهُ رَجُلًا مِنْ أَهْلِ بَيْتِي يَمْلَأُهَا عَدْلًا كَمَا
مُلِنْتُ خَوْرًا

If only a single day of this time (world) remained, Allah would raise up a man from my family who would fill this earth with justice as it would have been filled with oppression. [Sunan Abi Dawud 4283]

The types of oppression in the world are plenty and include murder and genocide, kidnapping and human trafficking, violence and rape, extortion and blackmailing, deception and

treachery, brainwashing and suicide bombing, mafias and underworlds, human body part smuggling, and child porn among many other evils. None of these evils will be allowed under the Mahdi's domain. It may appear to be a mammoth task but it is possible by the will and help of Allah; if he is able to unite all the Muslims, he can very easily create a force that can manage these evils with ease. He will fill the earth with justice.

War against a common enemy

The Muslims and the Romans have, and will have, a common enemy that they will fight together.

سَتُصَالِحُونَ الرُّومَ صَلَاحًا آمِنًا فَتَعْرُونَ أَنْتُمْ وَهُمْ عَدُوًّا مِنْ وَرَائِكُمْ فَتَنْصُرُونَ
وَتَغْلِبُونَ وَتَسْلَمُونَ

You will make a secure peace with the Romans, then you and they will fight an enemy behind you, and you will be victorious, take booty, and be safe.
[Sunan Abi Dawud 4292]

سَتُصَالِحُكُمُ الرُّومُ صَلَاحًا آمِنًا ثُمَّ تَعْرُونَ أَنْتُمْ وَهُمْ عَدُوًّا فَتَنْصُرُونَ وَتَغْلِبُونَ
وَتَسْلَمُونَ ثُمَّ تَنْصُرُونَ حَتَّى تَنْزِلُوا بِمَرْجٍ دِي ثُلُولٍ فَيَرْفَعُ رَجُلٌ مِنْ أَهْلِ
الصَّلِيبِ الصَّلِيبَ فَيَقُولُ غَلَبَ الصَّلِيبُ . فَيَعْضِبُ رَجُلٌ مِنَ الْمُسْلِمِينَ فَيَقُومُ
إِلَيْهِ فَيَنْدُقُهُ وَعِنْدَ ذَلِكَ تَعْذُرُ الرُّومُ وَتَجْتَمِعُونَ لِلْمَلْحَمَةِ

The Romans will enter into a peace treaty with you, then you (both) will fight against the common enemy, and you will be victorious; you will collect the spoils of war and be safe. Then you will come back until you stop in a meadow with many hillocks. A man from among the people of

the Cross will raise the Cross and will say: 'The Cross has prevailed.' Then a man among the Muslims will become angry and will go and break the Cross. Then the Romans will prove treacherous (breaking the treaty) (and will gather) for the fierce battle (Armageddon).

[Sunan Ibn Majah 4089; another chain with a similar report adds: They will gather for the fierce battle, and at that time they will come with eighty banners, under each of which will be twelve thousand troops]

سَتُضَالِحُونَ الرُّومَ صَلَاحًا أَمَّا فَتَعْرُونَ أَنْتُمْ وَهُمْ عَدُوًّا مِنْ وَرَائِكُمْ فَتَنْصُرُونَ
وَيُعَيِّمُونَ وَتَسْلَمُونَ ثُمَّ يَرْجِعُونَ حَتَّى يَسْرُلُوا بِمَرْجٍ دَى ثُلُولٍ فَيَرْفَعُ رَجُلٌ مِنْ
أَهْلِ النَّصْرَانِيَّةِ الصَّلِيبَ فَيَقُولُ عَلَبَ الصَّلِيبُ فَيَعْصَبُ رَجُلٌ مِنَ الْمُسْلِمِينَ
فَيَذُقُهُ فَيَعْنِدُ ذَلِكَ نَعْدَرُ الرُّومَ وَيَحْمَعُ لِلْمَلْحَمَةِ

You will make a secure peace with the Romans, then you and they will fight an enemy behind you, and you will be victorious, take booty, and be safe. You will then return and alight in a meadow with mounds and one of the Christians will raise the cross and say: The cross has conquered. One of the Muslims will become angry and smash it, and the Romans will act treacherously and prepare for the battle. [Sunan Abi Dawud 4292]

Some people think that the common enemy of the Muslims and the West (Romans) are both Russia and China; however, this is not in accordance with the Hadith and there would not be an involvement of China in these matters.²

The emphasized part 'and be safe' is interesting. It

gives us an indication that this common enemy would be brutal and may have used deadly weapons against the Romans earlier; however, the Muslims will be safe and will not suffer at their hands and will be safe from the devastation of this war as it would be away from the Muslim territories.

War against aggressing Romans

The alliance of the Muslims and the Romans will end and a war will ensue between both. This war is known as Armageddon to the Christians.

تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الْأَصْفَرِ هُدْنَةٌ فَيَغْدِرُونَ بِكُمْ فَيَسْبِرُونَ إِلَيْكُمْ فِي
نَمَاسٍ غَابَةٍ تَحْتَ كُلِّ غَابَةٍ اثْنَا عَشَرَ أَلْفًا

There will be a treaty between you and Banu Asfar (the Romans), but they will betray you and will march against you with eighty banners, under each of which there will be twelve thousand troops. [Sunan Ibn Majah 4095]

وَقَبْلَ أَنْ تَكُونَ بَيْنَكُمْ لَا تَبْقَى بَيْتٌ مُسْلِمٌ إِلَّا دَخَلَتْهُ ثُمَّ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي
الْأَصْفَرِ هُدْنَةٌ فَيَغْدِرُونَ بِكُمْ فَيَسْبِرُونَ إِلَيْكُمْ فِي ثَمَانِينَ غَابَةٍ تَحْتَ كُلِّ غَابَةٍ
"اثْنَا عَشَرَ أَلْفًا"

There will be tribulation among you that will not leave any Muslim house untouched;³ then there will be a treaty between you and the Romans, then they will betray you and march against you with eighty banners under each of which will be twelve thousand (troops). [Sunan Ibn Majah 4042]

لَا نَقُومُ السَّاعَةَ حَتَّى تَبْرُلَ الرُّومُ بِالْأَعْمَاقِ أَوْ يَذَابِقَ فَيَحْرُجَ إِلَيْهِمْ جَيْشٌ مِنَ
الْمَدِينَةِ مِنْ خِيَارِ أَهْلِ الْأَرْضِ يَوْمَنِي فَإِذَا تَصَافَوْا قَالَتِ الرُّومُ حَلَوْا تَيْبًا وَتَسَّ

الَّذِينَ سَبَقُوا مِنَّا تُعَابِلَهُمْ . فَيَقُولُ الْمُسْلِمُونَ لَا وَاللَّهِ لَا تُحَلِّي سَبْكَكُمْ وَتَبْنِ
 إِحْوَابًا . فَيُعَابِلُونَهُمْ فَيَنْهَرُهُمُ ثَلَاثٌ لَا يَثُوثُ اللَّهُ عَلَيْهِمْ أَبَدًا وَيَقْتُلُ ثُلُثَهُمْ أَفْضَلُ
 الشَّهْدَاءِ عِنْدَ اللَّهِ وَيَقْتُلُ الثُّلُثَ لَا يَقْتُلُونَ أَبَدًا فَيُعْتَبَخُونَ فَيُسْطَنُّطِينِيهِ
 فَيَنْتَمَا هُمْ يَقْتَسِمُونَ الْعَنَائِمَ فَذَعَلُّوا سَيُوفَهُمْ بِالرِّيَاسَةِ إِذْ صَاحَ فِيهِمْ
 الشَّيْطَانُ إِنَّ الْمَسِيحَ فَذْ خَلَقَكُمْ فِي أَهْلِيكُمْ

The Last Hour would not come until the Romans would land at al-A'maq or in Dabiq. An army consisting of the best (soldiers)⁴ of the people of the earth at that time will come from Madina (to counteract them).⁵ When they will arrange themselves in ranks, the Romans would say: Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them; and the Muslims would say: Nay, by Allah, we would never get aside from you and from our brethren that you may fight them. They will then fight and a third (part) of the army would run away, whom Allah will never forgive. A third (part of the army), which would be constituted of excellent martyrs in Allah's eye, would be killed and the third who would never be put to trial would win and they would be the conquerors of Constantinople. And as they would be busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, the Satan would cry: The Dajjal has taken your place among your family. [Sahih Muslim 2897]

عَنْ يُسَيْرِ بْنِ خَابِرٍ، قَالَ هَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ فَجَاءَ رَجُلٌ لَيْسَ لَهُ
 هَجْرَتِي إِلَّا بَا عِنْدَ اللَّهِ بْنِ مَسْعُودٍ خَابِ السَّاعَةِ . قَالَ فَقَعَدَ وَكَانَ مُتَكِنًا
 وَقَالَ إِنَّ السَّاعَةَ لَا تَقُومُ حَتَّى لَا يُقَسِّمَ مِيرَاثٌ وَلَا يُفْرَحَ بِعَيْمِهِ . ثُمَّ قَالَ
 بِيَدِهِ هَكَذَا - وَنَحَاهَا نَحْوَ الشَّامِ - فَقَالَ عَدُوٌّ يَجْمَعُونَ لِأَهْلِ الْإِسْلَامِ وَيَجْمَعُ
 لَهُمْ أَهْلُ الْإِسْلَامِ . قُلْتُ الرُّومُ نَعْبِي قَالَ بَعَمٍ وَتَكُونُ عِنْدَ دَاكُمُ الْعِيَالُ رَدَّةً
 سَبِيذَةً فَيَسْتَرْطِ الْمُسْلِمُونَ شَرْطَةَ لِلْمَوْبِ لَا تَرْجِعُ إِلَّا عَالِيَةً فَيَقْبَلُونَ
 حَتَّى تَخْرُجَ مِنْهُمْ اللَّيْلُ فَيَعْبَى هَؤُلَاءِ وَهَؤُلَاءِ كُلُّ غَيْرٍ غَالِبٍ وَيَقْنَى الشَّرْطَةُ
 ثُمَّ يَشْطَرطُ الْمُسْلِمُونَ شَرْطَةَ لِلْمَوْبِ لَا تَرْجِعُ إِلَّا عَالِيَةً فَيَقْبَلُونَ حَتَّى

تَخْرُجُ مِنْهُمْ اللَّيْلُ فَنَعِيءُ هَؤُلَاءِ وَهَؤُلَاءِ كُلُّ غَيْرِ عَالِبٍ وَنَعِيءُ الشَّرْطَةُ ثُمَّ
نَشْرُطُ الْمُسْلِمُونَ شَرْطَةً لِلْمَوْتِ لَا يَرْجِعُ إِلَّا عَالِبَةً فَيَقْتُلُونَ حَتَّى يَمُوتُوا
فَنَعِيءُ هَؤُلَاءِ وَهَؤُلَاءِ كُلُّ غَيْرِ عَالِبٍ وَنَعِيءُ الشَّرْطَةُ فَإِذَا كَانَ يَوْمُ الرَّابِعِ نَهَدَ
إِلَيْهِمْ نَعِيَّةَ أَهْلِ الْإِسْلَامِ فَيُحْجَلُ اللَّهُ الدَّبْرَةَ عَلَيْهِمْ فَيَقْتُلُونَ مَغْلَبَةً - إِمَّا قَالَ
لَا تُرَى مِثْلُهَا وَإِمَّا قَالَ لَمْ تُرَ مِثْلُهَا - حَتَّى إِذَا الطَّائِفُ لَبِثَ بِحَنَابِهِمْ فَمَا
يُحْلِفُهُمْ حَتَّى يَجْرَ مِيتًا فَيَنْعَادُ بَنُو الْأَبِ كَانُوا مَائَةً فَلَا يَجْذُوبُهُ بَعِي مِنْهُمْ إِلَّا
الرَّحْلُ الْوَاحِدُ فَيَأْتِي عَيْبَمَهُ تَفْرَحُ أَوْ أَكْ مِرَابٍ يُعَاسِمُ فَيَسْمَا هُمُ كَذَلِكَ إِذَا
سَمِعُوا بِبَاسٍ هُوَ أَكْبَرُ مِنْ ذَلِكَ فَخَاءَهُمْ الصَّرِيحُ إِنْ الدَّخَالُ فَدَ خَلْفَهُمْ فِي
دَرَارِيهِمْ فَيَرْفُضُونَ مَا فِي أَيْدِيهِمْ وَيُقْبَلُونَ فَيَنْعَثُونَ عِشْرَةَ فَوَارِسَ طَلِيعَةٍ .
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي لَأَعْرِفُ أَسْمَاءَهُمْ وَأَسْمَاءَ
أَبَائِهِمْ وَالْوَلَدِ حَتَّى يَخْرُجَ فَوَارِسَ عَلَى طَهْرِ الْأَرْضِ يَوْمَئِذٍ أَوْ مِنْ خَيْرِ
"فَوَارِسَ عَلَى طَهْرِ الْأَرْضِ يَوْمَئِذٍ"

Yusair b. Jabir reported: Once there blew a red storm in Kufah that there came a person who had nothing to say but (these words): Abdullah b. Mas'ud, the Last Hour has come. He (Abdullah b. Mas'ud) was sitting reclining against something, and he said: The Last Hour would not come until shares of inheritance are not distributed and there is no rejoicing over spoils of war. Then he said pointing towards Syria, with the gesture of his hand like this: The enemy shall muster strength against Muslims and the Muslims will muster strength against them. I said: You mean Rome? And he said: Yes, and there would be a terrible fight and the Muslims would prepare a detachment (for fighting unto death) which would not return but victorious. They will fight until night will intervene them; both the sides will return without being victorious and both will be wiped out. The Muslims will again prepare a detachment for fighting unto death so that they may not return but victorious. When it would be the fourth day, a new detachment out of the remnant of the Muslims would be prepared and Allah will decree that the enemy should be routed. And they would fight such a fight the like of

which would not be seen, so much so that even if a bird were to pass their flanks, it would fall down dead before reaching the end of them.⁶ (There would be such a large scale massacre) that when counting would be done, (only) one out of a hundred men related to one another would be found alive. So what can be the joy at the spoils of such war and what inheritance would be divided! They would be in this very state that they would hear of a calamity more horrible than this. And a cry would reach them: The Dajjal has taken your place among your offspring. They will, therefore, throw away what would be in their hands and go forward sending ten horsemen, as a scouting party. Allah's Messenger (ﷺ) said: I know their names and the names of their forefathers and the color of their horses. They will be the best horsemen on the surface of the earth on that day or amongst the best horsemen on the surface of the earth on that day. [Sahih Muslim 2899 i, ii, and iii]

The Romans will come for war with the Muslims in Syria while occupying Turkey along the way. The reason they would state for this war would be the return of some Roman prisoners that the Syrian Muslims would have taken. The reason is absurd and is indicative of other plans because gathering close to a million soldiers to release some prisoners is just a cover excuse. The Romans may be interested in reinstating the territories of their former Roman Empire.

One may wonder as to how and why the Syrians would have some Roman prisoners! It appears that this would be after the Muslims and the Romans would have defeated the common enemy (Russia). After that war, a scuffle would have broken out over a Christian raising the cross and perhaps due to this, the Syrians would have taken some Roman prisoners.

This joint Muslim and Roman war against their common enemy has an interesting aspect; the Syrian Muslims would be an active part of it. Perhaps the Russian intervention in Syria that we see now would make them very resentful and eager to punish the oppressors. At the same time, the Syrians would hold their independence and not be subservient to the Roman allies because they would be in the lead in the subsequent Malhama war.

Assuming that, in Malhama, the Muslims will have a similar number of soldiers as the Romans, i.e. close to a million, the battle would be huge and intense. The total number of soldiers of both sides combined may be close to two or three million. If the Mahdi unites all the Muslims, an army of even five million would not be difficult for him to gather; however, since the Muslims will be busy with the battle for India at or around the same time, it appears that not all the Muslims

will be gathered at this place in the region of Syria.

It is usually assumed that the entire army of both sides would be divided into four equal parts where three would be eliminated in the first three days and the fourth one will be the deciding one. However, there is no indication in the Hadiths for this; the first day of the battle may be between five thousand soldiers on each side or it may even be a hundred thousand on each side – the numbers are unknown; what we do know is that on the fourth day, the remnant of the Muslims will go out and it would be then that *even if a bird were to pass their flanks, it would fall down dead before reaching the end of them*. This last contingent of the Muslims will be the biggest of them all. We do not know whether the same would be true for the Romans and it could be that they only come forward to face the Muslims with a smaller force but get defeated and chased away so that their remaining ones also run away back to Europe.

Perhaps the following Hadiths refer to the era in the Hadith above:

لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّحْلُ بِقَبْرِ الرَّحْلِ فَيَقُولَ يَا لَيْتَنِي مَكَانَهُ

The Last Hour would not come until a person would pass by a grave of another person and he

would say: I wish it had been my abode. [Sahih Muslim 157 x]

وَالَّذِي تَفْسِي بِيَدِهِ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّحْلُ عَلَى الْقَبْرِ فَيَنْمَرُّ عَلَيْهِ وَيَقُولُ يَا لَتَنبِي كُنْتُ مَكَانَ صَاحِبِ هَذَا الْقَبْرِ وَلَيْسَ بِهِ الدُّنْيَا إِلَّا النَّلَاءُ

By Him, in Whose hand is my life, the world would not come to an end until a person would pass by a grave, would roll over it and express the desire that he should be in the place of the occupant of that grave not because of religious reasons but because of this calamity. [Sahih Muslim 157 xi]

تَعْرُوبَ جَزِيرَةِ الْعَرَبِ فَيَفْتَحُهَا اللَّهُ ثُمَّ فَارِسَ فَيَفْتَحُهَا اللَّهُ ثُمَّ تَعْرُوبَ الرُّومِ فَيَفْتَحُهَا اللَّهُ ثُمَّ تَعْرُوبَ الدَّجَالِ فَيَفْتَحُهَا اللَّهُ

You will attack Arabia and Allah will enable you to conquer it, then you would attack Persia and He would make you to conquer it. Then you would attack Rome and Allah will enable you to conquer it, then you would attack the Dajjal and Allah will enable you to conquer him. [Sahih Muslim 2900]

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " سَمِعْتُمْ بِمَدِينَةِ حَابِثٍ مِنْهَا فِي الْبَرِّ وَحَابِثٍ مِنْهَا فِي الْبَحْرِ " . قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ " لَا يَقُومُ السَّاعَةُ حَتَّى تَعْرُوبَهَا سَعُوبُ أَلْعَا مِنْ تَبِي إِسْحَاقَ فَإِذَا جَاءَهَا تَرَلُّوا فَلَمْ يُعَابِلُوا بِسِلَاحٍ وَلَمْ يَرْمُوا بِسَهْمٍ قَالُوا لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ . فَيَسْقُطُ أَحَدُ حَاسِنِهَا " . قَالَ تَوَرَّ لَا أَعْلَمُهُ إِلَّا قَالَ " الَّذِي فِي الْبَحْرِ ثُمَّ يَقُولُوا النَّابِيَةُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ . فَيَسْقُطُ حَابِثُهَا الْآخَرُ ثُمَّ يَقُولُوا النَّابِيَةُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ . فَيَعْرُخُ لَهُمْ فَيَذْخُلُوهَا فَيَغْنَمُوا فَيَنْبِئُهُمْ يَقْنَسِيْمُونَ الْمَعَايِمَ إِذْ جَاءَهُمُ الصَّرِيحُ فَعَالَ إِنَّ الدَّجَالَ قَدْ خَرَجَ . فَيَبْرُكُوبُ كُلِّ شَيْءٍ وَيَرْجِعُونَ "

Abu Huraira reported Allah's Apostle (ﷺ) saying: 'You have heard about a city, one side of which is on land and the other is in the sea'. They said: 'Allah's Messenger, yes'. Thereupon he said: 'The Last Hour would not come unless seventy thousand persons from Bani Ishaq would attack it. When they would land there, they will neither

fight with weapons nor would shower arrows but would only say: 'There is no god but Allah and Allah is the Greatest', and one side of it would fall'. Thaur (one of the narrators) said: I think that he said: The part by the side of the ocean. 'Then they would say for the second time: 'There is no god but Allah and Allah is the Greatest' and the second side would also fall, and they would say: 'There is no god but Allah and Allah is the Greatest', and the gates would be opened for them and they would enter therein and, they would be collecting spoils of war and distributing them amongst themselves when a voice would be heard saying: Verily, Dajjal has come. And thus they would leave everything there and go back'. [Sahih Muslim 2920 i and ii]

When we read these Hadiths, we get an impression that the death toll would be very high but mankind would not be close to annihilation and it appears that modern technology will not be wiped out as well. Many people are *excited*, for some reason, about the possibility of a nuclear war but from these Hadiths it appears that such weapons that destroy entire cities may not be used at least in this war while *smaller* nuclear and chemical weapons may be used. The attack of the common enemy on the Romans, which will force the Romans to ally with the Muslims, is inconclusive and for that we have no clue whether it could be with bigger nuclear weapons or not. One may ask as to why the Romans will avoid larger nuclear weapons when they have

used in the past as well and that too twice! It *may* be that the common enemy (Russia) will use them on the Romans first and they *may* retaliate in a similar manner. This devastation on their own selves, as opposed to others, may open their eyes and cause them to show maturity and refrain from their use in the Armageddon war. The part of the Hadith 'and you will be safe' seems to indicate that others would suffer from devastating weapons while the Muslims would be safe from them.

In the *Malhama* war, the Romans will land at A'maq or Dabiq. The Muslims will be based in Ghutah:

إِنَّ قُسْطَاطَ الْمُسْلِمِينَ يَوْمَ الْمَلْحَمَةِ بِالْعُوطَةِ إِلَى جَانِبِ مَدِينَةٍ يُقَالُ لَهَا
دِمَشْقُ مِنْ خَيْرِ مَدَائِنِ الشَّامِ

The place of the assembly of the Muslims at the time of the war will be in al-Ghutah near a city called Damascus, one of the best cities in Syria.
[Sunan Abi Dawud 4298]

The Muslims will assemble in *al-Ghutah* indicating that the Muslims from other than Madina will also join in. We discussed two Hadiths earlier speaking of the army of *Mawalis* as follows:

When the *Malahim* (battles) occur, battalions of *Mawali* will come out of Damascus; they are the

best among the Arabs in terms of horses and ammunition. Allah will support the religion through them.

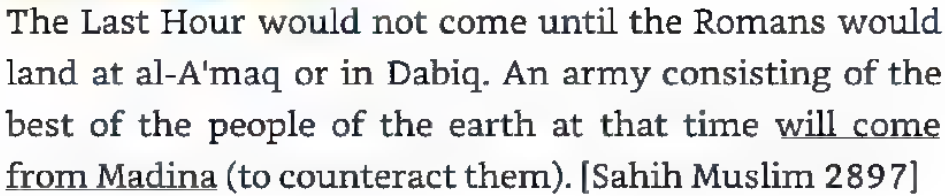
When the great wars will occur, then Allah will raise an army from the *Mawali* who will be best Arab horsemen having great weaponry. Allah will support this Deen (religion) by them.

The Madinan and Damascene battalions, and possibly other Muslims as well, will gather at al-Ghutah, very near to Damascus while the Romans will land at the north of Syria at the Syrian-Turkish border.

عُمُرَانُ بَيْتِ الْمَقْدِسِ خَرَابٌ يَنْزِبُ وَخَرَابُ يَثْرِبَ خُرُوجُ الْمَلْحَمَةِ وَخُرُوجُ الْمَلْحَمَةِ فَتْحُ قُسْطَنْطِينِيَّةَ وَفَتْحُ الْقُسْطَنْطِينِيَّةِ خُرُوجُ الدَّجَالِ

The flourishing state of Jerusalem will be when *Yathrib* (Madina) is in ruins, the ruined state of *Yathrib* will be when the Great War (*Malhama*) comes, the outbreak of the Great War will be at the conquest of Constantinople, and the conquest of Constantinople when the Dajjal (Antichrist) comes forth. [Sunan Abi Dawud 4294]

During the Armageddon, Yathrib (or Madina) would be in ruins while Jerusalem would be flourishing. The reason for this is somewhat difficult to determine as there isn't an explicit statement available to us that can be used to understand the possible reasons. There are, however, some clues in the following Hadith:



The Muslims will be based near Damascus in Ghutah where the army from Madina would encamp. It may be that an army may already be in Ghutah (of Syrians) and reinforcements may come from Madina or it may be that those coming to fight from Madina may encamp there when the Romans land at A'maq or Dabiq.

Why will Madina be in ruins at that time? To know the answer to his, we would need to understand what *ruin* means here. Usually one assumes 'physical damage' by this word but this is not necessarily the case. Physical ruining of Madina could either be because of the Romans or because of internal enemies of Muslims. The cause of a physical destruction of Madina is difficult to determine because it is geographically at odds and far from A'maq or Dabiq and to argue that the Romans might bomb it during this war, although possible, is a little difficult to comprehend.

The word *kharab* translated as *ruins* in the Hadith can also mean *desolation* and many scholars state that the *ruining* of Madina would actually be its desolation and not physical harm or damage and if there is physical harm, it may be due to the people leaving the city, and an empty city automatically becomes ruined due to a lack of management, care, and control. A statement of the companion indicates that this understanding may be the correct one:

عَنْ حُذَيْفَةَ، أَنَّهُ قَالَ أَخْبَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا هُوَ كَائِنٌ
إِلَى أَنْ تَقُومَ السَّاعَةُ فَمَا مِنْهُ شَيْءٌ إِلَّا قَدْ سَأَلْتُهُ إِلَّا أَبِي لَمْ أَسْأَلْهُ مَا يَخْرُجُ
أَهْلَ الْمَدِينَةِ مِنَ الْمَدِينَةِ

Huzaifah reported: Allah's Messenger (ﷺ) informed me of what is going to happen before the approach of the Last Hour. And there is nothing that I did not ask him in this connection except this that I did not ask him as to what would turn the people of Madina out from Madina. [Sahih Muslim 2891 iv]

If this Hadith and the one discussed earlier (Sahih Muslim 2897) speak of the same matter, then the *destruction* of Madina would actually be its *desertion*. It appears that the coming of Jerusalem under the Muslim rule will make it so desirable for the Muslims that many will leave Madina to go and settle there; this way Madina would be in *ruins* (desolation) and Jerusalem would be flourishing. It appears that the following narration speaks of the same incident:

فَقَالَتْ أُمُّ شَرِيكَ بِنْتُ أَبِي الْعُكَّرِ يَا رَسُولَ اللَّهِ فَأَيْنَ الْعَرَبُ تَوْمَئِذٍ قَالَ " هُمْ
تَوْمَئِذٍ قَلِيلٌ وَخَلُّهُمْ بَيْتَ الْمَقْدِسِ وَإِمَامُهُمْ رَجُلٌ صَالِحٌ

Umm Sharik bint Abi 'akar said: 'O Messenger of Allah, where will the Arabs be that day?' He said: 'On that day they will be few, and most of them will be in Baitul-Maqdis (Jerusalem), and their leader will be a righteous man. [Sunan Ibn Majah 4077]

This narration is slightly weak; it is very lengthy and has many parts corroborated by other authentic narrations and this portion appears to be sound as well – the reason for Madina being *kharab* appears to be its desertion by its residents.

This army that will conquer Constantinople, and Rome, is praised by the Prophet (ﷺ) along with its leader, the Mahdi:

لَنَفْتَحَنَّ الْقُسْطَنْطِينِيَّةَ فَلْيَعْمَ الْأَمِيرُ أَمِيرُهَا وَلْيَعْمَ الْخَيْسُ ذَلِكَ الْخَيْسُ قَالَ
فَدَعَانِي مَسْلَمَةُ بْنُ عَبْدِ الْمَلِكِ فَسَأَلَنِي فَحَدَّثْتُهُ فَعَزَّ الْقُسْطَنْطِينِيَّةَ

Verily you shall conquer Constantinople. What a wonderful leader will its leader be, and what a wonderful army will that army be!

[Musnad Ahmad 18859; the narration is also found in Mustadrak al-Hakim, Mu'jam al-Kabeer of Tabarani, Tarikh al-Kabir and al-Saghir of al-Bukhari, al-Isti'ab of Ibn Abdul Barr, and al-Jami' al-Saghir of al-Suyuti among others]

Many of the Hadiths repeat in this section and they have been kept there so that important information is not missed out. A summary of what we learn from this sub-section is as follows:

The Muslims and the Romans will ally and fight against a common enemy after which the Romans will decide to slaughter the Muslims and this will result in a war called the *Malhama* (the Armageddon).

The start of the *Malhama* war may result in the Romans taking over Constantinople (and perhaps all of Turkey). The Romans would come with an army of close to a million soldiers and if they come from Europe by land, they will surely take over Turkey without a fight with such huge numbers.

The Armageddon war will continue for four days after which the Muslims will conquer Constantinople. The Muslim army will also be very big to be able to confront the million-strong Roman army.

- Conquest of Constantinople is understood differently by some scholars. They state that since Constantinople was the capital of the Roman empire during the times of the Prophet (ﷺ) and the Sahaba, what is referred to as the

conquest of Constantinople is actually the conquest of the capital of the Roman Empire (Europe and North America) during the Mahdi's time. An example of this is that when Iraq was invaded, it was said that Baghdad has fallen; the country is usually identified by its capital. Hence, the prophecy of the conquest of Constantinople may not be that actual city but the capital of Europe (or US) at that time, perhaps Brussels (or Washington).

Hadiths mention that the Muslims will not stop there but go and conquer Rome (or the area of the great Roman Empire) as well. Hadiths mention that this will be without a fight and that the participants of this war will be Bani Ishaq and these are most likely Syrians.

The Mahdi may be content with the self-defense against the Roman onslaught and the saving of Constantinople but the Syrian Muslims (bani Ishaq) may want to take over Rome as well. They will be most eager in the fight against Russia as well.

After Rome is conquered, the Dajjal (the Antichrist) will emerge.

What is striking in these Hadiths is that the Romans would be fighting and identifying as

Christians. We notice that the world's situation is fast changing, and in the recent past the Christian Right has become very active, prominent, and powerful in pretty much all North American and European countries. In some countries, they have taken over the rule while in others they are a very close second. It is not long until they will politically crush the Left and become dominant over all, or many, of their countries.

The Dajjal will bring back to power those who had been *persecuted* and *crushed*. A closer look at his followers reveals that the Western Left would be prominent among them.

The military defeat of the Romans may be a blessing in disguise for them as they would better see who follows the Antichrist and recognize the truth and embrace it. The religious group most respected by Islam and Muslims are the Christians and there is not much about Christians, as a whole, being followers of the Dajjal. Allah may bless them with guidance.

War against India

Under the leadership of the Mahdi, the Muslims will fight in self-defense against the aggression

and oppression of India. This is also striking and amazing because the world conditions in this context are also developing as mentioned in numerous Hadiths. We saw how the Western world is shaping in that direction earlier and if we take a look at the Indian situation, we see that it is going in that direction as well. The extremist, hateful, and violent gangs have taken over power and have accelerated their oppression in ways not heard of before. They are neither secretive about it nor fearful of consequences and operate as if not just their own internal legal and political systems support them but also the world.

When the Mahdi's war against India would end, Eisa (عليه السلام) would arrive and so this shows that this war would be near the ending of the Mahdi's rule. Although it is not explicitly stated when this war would start, it appears that it would start at the same time the *Malhama* begins; the *Malhama* will end in four days while this would continue for two years – it may not be non-stop for two years and there may be ceasefires in between as well. Many scholars state that every military encounter the Muslims have had with India and will have in the future are battles that form a part of the bigger war which will end with the killing of the Dajjal.

There is another view about the starting time of

this battle against India which is that it would commence when the Dajjal would be around – he would be busy in other parts of the world but would have instructed the people to engage in this war. The Dajjal would be killed by Eisa (عليه السلام) and this war would end at the same time.

عَصَاتَانِ مِنْ أُمَّتِي أَحْرَرَهُمَا اللَّهُ مِنَ النَّارِ عَصَاةٌ تَعْرُوُ الْهِنْدَ وَعَصَاةٌ تَكُونُ
مَعَ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ

Allah has saved two groups of my Ummah from the hell-fire, the group that fights in India and the group that fights along with Eisa b. Maryam (عليهم السلام).

[Musnad Ahmad 37/81, Sunan an-Nasa'i 3175 - Mu'sasat ar-Risaalah edn. Classed as Hasan by the commentators on al-Musnad including Sheikh Arnaut. Classed as Sahih by Sheikh al-Albani in as-Silsilah as-Saheehah no. 1934]

يعزو قوم من أمتي الهند ، فيفتح الله عليهم ، حتى يلعوا بملوك الهند
مغلولين في السلاسل ، يعفو الله لهم ذنوبهم ، فيصرفون إلى الشام
فيجدون عيسى بن مريم بالشام

A nation from amongst a nation of my Ummah will attack India, Allah will grant them victory until they put their leaders in chains. Allah will forgive them (members of that army) their sins and when they depart to Syria, they will find Eisa b. Maryam there.

[Nu'aym b. Hammad's (d. 228 AH) Kitabul al-fitan 1182 contains this Hadith with a weak chain. However, Musnad Ishaq b. Rahawayh (d. 238 AH) includes this Hadith with a sound chain. This

Hadith is also included in Shaikh Anwar Shah Kashmiri's *Al-Tasrih bima Tawatur fi Nuzul al-Masih* Hadith no. 46 and Shaykh Abdul Fattah Abu Ghuddah who researched the book and mentioned, wherever he could find, the weakness of its narrations but did not criticize this narration and thus implicitly authenticated it]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا الْهِنْدَ، فَقَالَ: «لَتَعْرَوَنَّ حَيْثُ لَكُمْ الْهِنْدُ فَيَفْتَحَ اللَّهُ عَلَيْهِمْ حَتَّى يَأْتُوا بِمُلُوكِ السِّنْدِ مُغْلَقِينَ فِي السَّلَاسِلِ فَيَعْرِ اللَّهُ لَهُمْ دُبُورَهُمْ وَيَنْصَرِفُونَ حَيْثُ يَنْصَرِفُونَ فَيَجِدُونَ الْمَسِيحَ ابْنَ مَرْيَمَ بِالشَّامِ» قَالَ: أَوْ هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فَإِنِ أَنَا أَذْرَيْتُ بِلَكَ الْعُرْوَةَ بَعْتُ كُلَّ طَارِدٍ وَبَالٍ لِي وَعَرَوْتُهَا فَإِذَا فَتَحَ اللَّهُ عَلَيْنَا أَنْصَرِفْنَا فَأَنَا أَوْ هُرَيْرَةُ الْمُخَرَّرُ يَقْدُمُ الشَّامَ فَيُلْقِي الْمَسِيحُ ابْنَ مَرْيَمَ، فَلَا حَرَصَ أَنْ أَذْبُو مِنْهُ فَأَخْبَرَهُ أَبِي صَحْبَتِكَ يَا رَسُولَ اللَّهِ، قَالَ: فَيَسْتَمِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاحِبًا، وَقَالَ: إِنَّ حَتَّةَ الْأَجَرِ لَيْسَتْ كَحَتَّةِ الْأُولَى يُلْقَى عَلَيْهِ مَهَانَةٌ مِثْلُ مَهَانَةِ الْمَوْتِ نَمْسُحُ وَجْهَ الرَّجَالِ وَنُبَشِّرُهُمْ بِدَرَخَابِ الْحَتَّةِ

Abu Hurayrah narrated that the Prophet (ﷺ) mentioned India one day and said: 'An army from amongst you will attack India and Allah will grant them victory until they put the leaders of Sindh⁶ in chains.⁷ Allah will forgive them (members of that army) their sins; they will depart when they depart and when they do so, they will find the Messiah, son of Maryam, in Syria'.

Abu Hurayra said: If I find that battle, I will sell off everything and join it and if I succeed, I will be Abu Hurayra the free and I will meet Eisa b. Maryam in Shaam. I would desire to tell him that I am your companion O Messenger of Allah.

The Prophet (ﷺ) smiled and said: 'The first paradise and the last paradise are not the same. Meeting him is like meeting death; he (Eisa) will wipe the faces of the men (he meets when he

descends) and give them good news of their ranks in paradise'. [Musnad Ishaq b. Rahawayh 537, Nu'aym b. Hammad's Kitab al-Fitan 1576]

A related narration is found in Musannaf Ibn Abi Shayba 36856 where Abu Hurayrah asks the people around to convey his Salaam to Eisa (عليه السلام) if they meet him. The chain there has some weakness; however, looking at it in light of the above Hadith may indicate that it may be acceptable as this sound narration above affirms to that message.

Confronting the Dajjal

A full chapter has been dedicated to this; see the next chapter for a detailed reading.

How will the Arabs be during his reign?

The following Hadith states that the Arabs will have a severe destruction at some point. Some of the battles mentioned earlier are exactly in Arab lands and the damage they would have caused would be severe.

سابع لرحل بين الركن والمقام، ولن يستحل هذا البيت إلا أهله، فإذا استحلوه فلا تسأل عن هلكة العرب، ثم نجى الحشدة فيخرجونه حرا لا يعمر بعده أبدا، وهم الذين يستخرجون كنزه

A man will be pledged to between the Rukn and Maqam. This house (the Ka'bah) will not be

destroyed except by its people (i.e. Muslims)⁸ and when they start thinking of it (bloodshed in Ka'bah) as Halal (allowed), then do not ask about the destruction of the Arabs. Then afterwards, the Ethiopians will come and ruin it in a way that it will not be able to be built correct again and these people will take its treasures.⁹ [Mustadrak Hakim 8444, Musannaf Ibn Abi Shayba 136, Musnad Ahmad 8052]

Another Hadith quoted earlier about the *Malhama* has some directly relevant parts as follows:

(In Armageddon, there would be such a large scale massacre) that when counting would be done, (only) one out of a hundred men related to one another would be found alive. [Sahih Muslim 2899 i, ii, and iii]

A Hadith in Jami' al-Tirmizi (4309) states that Arabs will be very few during the time of the Dajjal further showing that these wars would have caused devastation to them.

A summary of his enemies, that we learn from the Hadiths, is as follows:

From all these Hadiths we learn that the enemies of the Mahdi would be as follows:

Whoever hates Sunnis and wishes for their destruction whether overtly or covertly

Whoever hates and oppresses the Muslims and whoever seeks to harm and occupy the Muslims and force them to follow their ways or systems

The extremists from amongst the Muslims also known as *Kharijis* or the *Khawarij*

Vile and base people, attention seekers, and rebellious sinners also known as the *Ruwaybidah*

Followers of cults that have sprouted from the Muslims including religions with false prophets, false mahdis, and false messiahs

Followers of unorthodox ways from amongst the Muslims

Cruel and unjust people, and criminals will be fought and punished by the Mahdi no matter what their religion

Every follower of the Dajjal is his enemy and these include the above along with others such as God hating extremist liberals, NGOs and movements promoting immorality and indecency

HE CONFRONTS THE DAJJAL

The Mahdi will live to meet Eisa b. Maryam (عليه
سلام) and this is confirmed by a number of sound
reports:

نَزَلَ عِيسَى بْنُ مَرْيَمَ فَيَقُولُ أَمِيرُهُمُ الْمَهْدِيُّ نَعَالَ صَلِّ بِنَا فَيَقُولُ لَا إِنِّي
بَعْضُهُمْ أَمِيرٌ بَعْضُ تَكْرَمَةِ اللَّهِ لِهَذِهِ الْأُمَّةِ

Eisa b. Maryam will come down and their leader,
the Mahdi, will say to him: 'Come and lead us in
prayer'. But he will say: 'No, one of them should
lead the others in prayer, as a sign of honour from
Allah to this Ummah'. [Musnad al-Harith b. Abi
Usama]

Ibn al-Qayyim said in al-Manaar al-Muneef
(1/147): its isnaad is jayyid (good). The Hadith is
narrated with a mawsool isnaad in Saheeh
Muslim, without naming their leader. Muslim's
report (225) says:

... 'And 'Eisa b. Maryam will come down and their
leader will say to him: 'Come and lead us in
prayer.' But he will say: 'No, one of them should
lead the others in prayer, as a sign of honour from
Allah to this Ummah.'

There is another Hadith as follows:

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ

How will you be when the son of Maryam (i.e.

Eisa) descends amongst you and your imam is among you. [Sahih al-Bukhari 3449]

Moreover, the great scholar Ibn Sireen also double confirms this fact:

قَالَ ابْنُ سِيرِينَ: الْمَهْدِيُّ مِنْ هَذِهِ الْأُمَّةِ وَهُوَ الَّذِي يُؤْمَرُ عِيسَى ابْنُ مَرْيَمَ

The Mahdi is from this Ummah and he is the one who leads Eisa b. Maryam.

[Musannaf Ibn Abi Shayba 36945; a similar narration is also found in Kitab al-Mahdi of Abu Na'eem but attributed to the Prophet (ﷺ) instead of only Ibn Sireen]

يُنَزَّلُ ابْنُ مَرْيَمَ عَلَيْهِ لَامَتُهُ وَمَمْصُورَاتُ بَنِي الْأَدَابِ وَالْإِقَامَةِ ، فَيَقُولُونَ لَهُ : نَقْدُم ، فَيَقُولُ : بَلْ يَصَلِّي بَكُمْ إِمَامُكُمْ ، أَنْتُمْ أَمْرَاءُ بَعْضُكُمْ عَلَى بَعْضٍ

The son of Maryam will descend between the Azaan and the Iqamah (right before the commencement of the prayer. They will say to him: Come forward (to lead) but he will say: On the contrary, your Imam is from among you; you are the leaders of one another. [Musannaf Abdul Razzaq 20838]

عَنِ مَعْمَرٍ قَالَ : كَانَ ابْنُ سِيرِينَ يَرَى أَنَّهُ الْمَهْدِيُّ الَّذِي يَصَلِّي وَرَاءَهُ عِيسَى .
نَابِ بَرُولُ عَبْسِي بْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ

Ma'mar said: Ibn Sireen's view is that it is the Mahdi behind whom Eisa (عليه السلام) prays – in the chapter descent of Eisa b. Maryam (عليهما السلام). [Musannaf Abdul Razzaq 20839]

The Dajjal would emerge very soon after the *Malhama* war which would have devastated the

world and caused immense damage to the Muslims as well. He will become prominent from the Middle East and commence his actions either from the Syria-Iraq border, or Iran, or Afghanistan. He may begin from one of these countries and travel through the others in the beginning. He will begin by gathering and strengthening the anti-Mahdi forces in the region before travelling throughout the world. Hence, we learn that the Dajjal's immediate steps would be troubling for the Mahdi and the Muslims; the internal enemies of the Muslims would be activated and would start bothering the Muslims the way they did before the Mahdi; in fact, on a much higher scale. This B team of the Dajjal would engage the Muslims while he travels to the other parts of the world.

Since the Dajjal would visit many Muslims, under the Mahdi's Caliphate, it appears that every area would not be able to be retained by the Muslims and their strength and influence would diminish in some while remaining strong in others. He would visit the edge of Madina and if this is by land, then the surrounding areas would not have a very strong Muslim grip so that they tackle him there instead of allowing him to reach very close to Madina. Perhaps the desertion of Madina would make it easier for the Dajjal to go there easily.

يُوشِكُ الْمُسْلِمُونَ أَنْ يُحَاصِرُوا إِلَى الْمَدِينَةِ حَتَّى يَكُونُوا أَعْدَا مَسَاحِهِمْ
سَلَاةً

The Muslims will soon be besieged up to Madina, so that their most distant frontier outpost will be Salah (which is near Khaibar). [Sunan Abi Dawud 4250, 4251, 4299, and 4300]

The above Hadith appears to be speaking of the era of the Dajjal when he would visit the outskirts of Madina. The besieging of the Muslims till near Khaibar (near Madina) does not mean that every land of the Muslims will fall into the Dajjal's hands but in this particular encounter with the Dajjal, the Muslims will have their outposts at Salah.

The extremists in Iraq and Khurasan, as discussed in Hadiths earlier, would also join the Dajjal causing more internal troubles for the Muslims. These troubles will not be absolute annihilations because Muslims will conquer India during his reign indicating that the *Kharijis* would not be able to bother the Muslims to the extent that the Muslims are unable to fight that battle.

Places of the Muslims' battles with the Dajjal

The places that the Muslims will confront the Dajjal head-on, described in the Hadiths, are as follows:

A country at the meeting of two seas

The word for the meeting of two seas is *Bahrain* but it should not be understood as the modern country of Bahrain because the former is a description and latter is a noun. Its people will become divided into three groups: a group that will settle down in Shaam and see what he is, a group that will catch up to the Bedouins, and a group that will go to the country next to them.

A city in al-Jazeera (the island)

Once he is done with the country at the meeting of two seas, he will go to the next one (the island or peninsula) and they will become divided into three groups: a group that will settle down in Shaam and see what he is, a group that will go to the Bedouins, and a group that will go to the country that is beside theirs, and it is in Western Shaam.

A city in Western Shaam

The Dajjal would come to this city, Damascus, but Eisa (عليه السلام) would descend and kill him. The Mahdi would also be in this city at this time.

These three points are found in the Hadith from

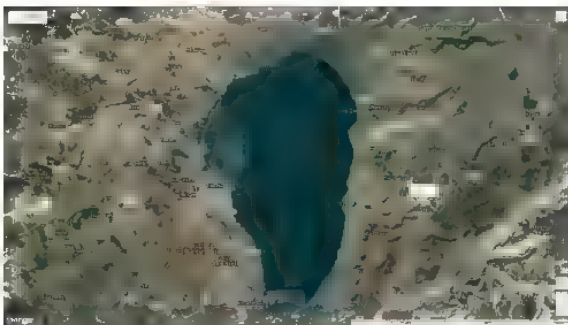
Musnad Ahmad 17443; this narration is also found in *Musannaf Ibn Abi Shayba 36812* and *Mustadrak 'ala al-Saheehayn lil Hakim 8473* with a slight variation. Ibn Kathir says: '*By what Imam Ahmad related, perhaps the two countries (or cities) referred to are Basrah and Kufa*'. The Muslims would be defeated, in a way, in all three cities or countries. In the country in the east, which appears to be the first of the three, and thereafter, the Muslims will avoid fighting him with some escaping to Shaam, some to the desert and some to the neighboring country. This shows that the Dajjal will start attacking from the east towards west and eventually ending up in Shaam. The defeat of the Muslims would be due to retreating to the nearby countries and may not be an actual military defeat in battle on the ground.

Another confrontation that the Muslims might have with the Dajjal would be at the River Jordan. This is a possibility and not a certainty because the Hadith is disputed over its authenticity:

لنقاتلن المشركين حتى يقاتل بقيتكم الدجال على نهر الأردن، أنتم
شرفه وهم عرسه - قال الرواي: ولا أدري أين الأردن يومئذ

You will surely fight the pagans until your remaining people will fight the Dajjal at River Jordan; you will be on the eastern side and they will be on its western side. The narrator said: I do not know where Jordan was on that day.

[Related by al-Tabarani in Musnad al-Shamiyyeen pg. 123, Kashf al-Astaar 'an Zawaa'id al-Bazzar 3387, Tabaqat Ibn Sa'd 7/422, Ibn Abi Khayshama's takikh 2/206, Ibn Abi Asim in al-Ahaad 265/2, Ahmad al-Baghdadi in afraad wal gharaaib 6/256/1, Ibn Mundah in al-Ma'rifah 2/201/2. Narrated by al-Daylami in Musnad al-Firdaws 4/186 with a different chain which is weakened by the Hadith scholars unanimously]



It is pertinent to note that in our times, the River Jordan (i.e. Sea of Galilee or Lake Tiberius) is in a tense area where Muslims are to the east of it while Jews to the west of it. However, the Hadith does not mention Jews but mentions pagans (*mushrikeen*) and in Islamic terminology, even if the people of the book (Jews and Christians) indulge in polytheism, they are not specifically labeled by this name and the *mushrikeen* are the idol worshippers. In our times, they are the Hindus and this battle may be related to the battle for Hind (India). The Hadith does not mention that the believers would fight the idol worshippers at the River Jordan but says that the believers would fight them and another group of believers would fight the Dajjal at the

River Jordan. This Hadith seems to indicate the timing of the war against India which appears to begin in or around the time of the Dajjal. Alternatively, if the idol worshippers are actually fought at the River Jordan, then we would not be surprised because in our times, we see that the enemies of Muslims to the west of the river and idol worshippers in Hind are very good friends and have military and civil treaties with each other and so if they come to the area of Jordan to fight alongside them against the Muslims, it would not be a surprise.

We learn that the Mahdi would be in-charge when the Dajjal would be around; the Muslims would suffer some defeats while they will retreat in some cases to fight at another place. The Kharijis and anti-Sunnis will cause internal troubles as well but the situation would not be absolutely hopeless as during his time, the Muslims will conquer India as well.

The Mahdi after the descent of Eisa (عليه سلام)

There is no mention of what would happen to the Mahdi after Eisa (عليه سلام) descends. We do know that he would be alive to receive him and explicit narrations in this regard have been quoted earlier; however, his details afterwards are not mentioned anywhere. The following Hadiths

provide some idea into this question:

لَا يَقُومُ السَّاعَةُ حَتَّى نَزِلَ عِيسَى ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا وَإِمَامًا عَدْلًا
فَيَكْسِرَ الصَّلِيبَ وَيَقْتُلَ الْخَنَازِيرَ وَيَضَعَ الْجَزْيَةَ وَيَفِيضَ الْمَالُ حَتَّى لَا يَقْبَلَهُ
أَحَدٌ

The Hour will not begin until 'Eisa b. Maryam comes down as a just judge and a just ruler. He will break the cross, kill the pig and abolish the Jizyah, and wealth will become so abundant that no one will accept it. [Sunan Ibn Majah 4078]

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَأَمَّكُمْ

What would you do when the son of Maryam would descend and lead you? [Sahih Muslim 155 v]

We know that the Mahdi would rule for seven or nine years and that the Dajjal would appear near the end of his rule and that he would be alive to meet Eisa (عليه سلام). Hence, when Eisa (عليه سلام) descends, the rule of the Mahdi would be near its end and he may pass away any time afterwards. The above Hadiths indicate that Eisa (عليه سلام) would take over the position of the Caliph very soon because he would descend *as a just judge and a just ruler* and *he would descend to lead* – these qualities would be with him when he descends. When he descends, he prays behind the Mahdi and then goes out to kill the Dajjal. Perhaps during this time, and Allah knows best, the Mahdi may pass away and when Eisa (عليه سلام) would have killed the Dajjal, he would become the

Caliph. These are only possibilities and we do not know when he would pass away; all we know is that it would be soon during those days.

WILL THE CALIPHATE RETURN BEFORE THE MAHDI?

Some Muslim groups very strongly insist that the Caliphate will return before the Mahdi. The idea that this understanding of theirs may be wrong is devastating to them because their entire movements revolve around this idea. One must avoid such situations and this can be done through prioritization. When politics appears to be the only thing relevant in one's life and mission, then rigidity is bound to occur. For Islamic ideas and beliefs, the base should be strong and the source should be Islamic texts themselves and if one understands the text with the primary source being the current events, then there is bound to be disappointment.

The Hadiths are not in riddles, metaphors, and parables as opposed to other *prophecies* and *predictions* and this is a major advantage to the Muslims. The source material to develop a base is not on shaky grounds and a Muslim should

straighten his concepts before relating them to the current events.

In this chapter, we look at the evidences of those who believe that the Caliphate will return before the Mahdi but before that, the following Hadith is essential to know:

تكون السوء فيكم ما شاء الله أن تكون، ثم يرفعها الله إذا شاء أن يرفعها، ثم تكون خلافة على منهاج النبوة فيكون ما شاء الله أن يكون، ثم يرفعها الله إذا شاء أن يرفعها، ثم تكون ملكاً عاصاً فيكون ما شاء الله أن يكون، ثم يرفعها الله إذا شاء أن يرفعها، ثم تكون حضرة فتكون ما شاء الله أن تكون، ثم يرفعها الله إذا شاء أن يرفعها، ثم تكون خلافة على منهاج النبوة

Prophethood will be amongst you as long as Allah wishes, then He will lift it up when He wishes to lift it up. Then there will be a Khilafah on the way of the Prophet, and it will be for as long as Allah wishes it to be, then Allah will lift it up when He wishes to lift it up. Then there will be an inheritance rule, and it will last for as long as Allah wishes it to, then Allah will lift it up when He wishes to lift it up. Then there will be a coercive rule, and it will last for as long as Allah wishes it to be, then Allah will lift it up when He wishes to lift it up. **Then there will be a *Khilafah* on the way of Prophethood.**

[Masnad Ahmed b. Hanbal 18430, as-Sahih al-Albani 5; it has been declared *Hasan* (sound) by Sh'uaib Arnaut, and al-Albani classified it as *Sahih* (authentic)]

Argument 1

The following is argued:

يأتي على الناس زمان لا يبقى فيه مؤمن إلا لحق بالشام

It was narrated by al-Haakim, and classified as Sahih, the narration of Abdullah b. 'Amr, who said: 'There will come a time when there will not be one believer left, but will rush to Shaam (greater Syria)'.

What is claimed from this is that the Mahdi would come in Makkah and hence, what appears from this Hadith is that there would be another Caliph before him who would be in Shaam. However, the above Hadith refers to the time of Eisa (عليه السلام) as mentioned in an authentic Hadith. Eisa (عليه السلام) would descend in Damascus and chase the Dajjal to the gate of Ludd. All these events would be happening in or around Shaam. The passage from the lengthy authentic narration is as follows:

He will then search for the Dajjal until he will catch hold of him at the gate of Ludd, and will kill him. Then the people, whom Allah would have protected, will come to `Isa son of Maryam, and he will wipe their faces and will inform them of their ranks in Jannah, and it will be under such conditions... that Yajuj and Majuj would attack.

Hence we see that the people would gather around Eisa (عليه السلام) in Shaam from where Allah

would instruct him to go to the mountain for safety from Yajuj and Majuj. The mountain may or may not be in Shaam but the initial place of assembly is definitely in Shaam.

Furthermore, the believers would also gather in Shaam in the three countries that the Dajjal would attack and we covered this earlier. This statement of the *companion* and not the Prophet (ﷺ) could be indicative of either of the two possibilities i.e. 'before Eisa (عليه السلام) and during the Mahdi's rule' or 'after him'.

Additionally, this argument assumes that migrating to the capital of the Caliphate is a must which is not stated in any Hadith and is nothing more than an unsubstantiated assumption. Secondly, what does the term 'Caliphate' actually mean? Does it mean that a single country implements Islam? If so, would such a single country alone classify as a Caliphate? Or does Caliphate mean that multiple Muslim countries unite and form a single country? The original claim that everyone would be required to migrate to Shaam assumes that the Caliphate would only be implemented in Shaam (whatever that means) while all the other Muslim countries would be outside the Caliphate. The return of the Caliphate with the Mahdi would unite the Muslims from numerous lands and anything otherwise that

claims the status of the Caliphate without uniting the Muslims is just another form of a nation-state.

Argument 2

The second argument is perhaps the strongest one and it is as follows:

يَكُونُ اخْتِلَافٌ عِنْدَ مَوْبِ حَلِيفِهِ فَيَخْرُجُ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ هَارِبًا إِلَى مَكَّةَ
فِيأْتِيهِ نَاسٌ مِنْ أَهْلِ مَكَّةَ فَيَخْرُجُونَهُ وَهُوَ كَارُهُ فَيَتَابِعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ
وَيَنْتَعِتُ إِلَيْهِ نَعْتٌ مِنَ الشَّامِ فَيُخَسِفُ بِهِمْ بِالتَّنْدَاءِ نَسَ مَكَّةَ وَالْمَدِينَةِ فَإِذَا
رَأَى النَّاسُ ذَلِكَ أَتَاهُ أَتْدَالُ الشَّامِ وَعَصَائِبُ أَهْلِ الْعِرَاقِ فَيَتَابِعُونَهُ بَيْنَ الرُّكْنِ
وَالْمَقَامِ ثُمَّ يَنْشَأُ رَجُلٌ مِنْ قُرَيْشٍ أَحْوَالُهُ كُلُّ قَبِيلَةٍ إِلَيْهِمْ نَعْنًا فَيَطْهَرُونَ
عَلَيْهِمْ وَذَلِكَ نَعْتٌ كُلِّبٍ وَالْحَبِيَّةَ لَمَنْ لَمْ يَشْهَدْ غَيْمَةً كُلِّبٍ فَيَقْسِمُ الْمَالَ
وَيَعْمَلُ فِي النَّاسِ بِسُنَّةِ نَبِيِّهِمْ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَيُلْعَى الْإِسْلَامُ
بِحِزَابِهِ إِلَى الْأَرْضِ فَيَلْتَمِسُ سَنَعٌ سَبِيحٌ ثُمَّ تَنُوقِي وَيُضَلِّي عَلَيْهِ الْمُسْلِمُونَ

Disagreement will occur at the death of a Caliph and a man of the people of Madina will come flying forth to Makkah. Some of the people of Makkah will come to him, bring him out against his will and give the pledge of allegiance to him between the Rukn and the Maqam. An expeditionary force will then be sent against him from Shaam but will be swallowed up in the desert between Makkah and Madina. When the people see that, the God fearing people of Syria and the best people of Iraq will come to him and swear allegiance to him between the Corner and the Maqam. Then there will arise a man of Quraysh whose maternal uncles belong to the Kalb (tribe) and send against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. Disappointed will be the one who does not receive the booty of Kalb. He will divide the property, and

will govern the people by the Sunnah of their Prophet (ﷺ) and establish Islam on Earth. He will remain for seven years...

[Reported by al-Tabarani in al-Awsat, by Imam Ahmed in his Masnad and by Abu Da'wud in his Sunan. According to Haythami in his Majma' al-Zawaid the transmitters in al-Tabarani's narration are sound and authentic; however, this Hadith has been graded by al-Albani as *weak* in *al-Da'eefah* and in the *Takhreej* of Sunan Abu Da'wud and also by Sh'uaib Arnaoot in the *Takhreej* of Musnad Ahmad]

The portion 'Disagreement will occur at the death of a *Caliph*' indicates the return of the *Khilafah* before the coming of the Mahdi.

The second narration for this argument (that *Khilafah* would be established before the Mahdi) is as follows:

يَعْتَلِ عِنْدَكُمْ ثَلَاثَةُ كُلِّهِمْ ابْنُ خَلِيفَةٍ ثُمَّ لَا يَبْصُرُ إِلَى وَاحِدٍ مِنْهُمْ ثُمَّ
تُطْلَعُ الرَّاياتُ السُّودُ قَبْلَ الْمَسْرِقِ فَيَعَانِلُونَكُمْ فَيَأْخُذُونَكُمْ فَيَأْخُذُونَكُمْ فَيَأْخُذُونَكُمْ فَيَأْخُذُونَكُمْ
سَمْنَا فَعَالٍ : إِذَا رَأَيْتُمُوهُ فَيَأْخُذُوهُ وَ لَوْ حَنُوا عَلَى النَّجْلِ فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِيِّ
هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ تَعْلِيْقُ الدَّهْلِيِّ فِي اللَّحِيصِ :
عَلَى شَرْطِ الْبَحَارِيِّ وَمُسْلِمٍ

Three men, all of them sons of *Khalifah*, will fight over your treasure and none of them will take it. Then black flags will appear from the east; they will fight (or kill) you in a manner in which no one had been fought (or killed) before.

Thawban added: 'the Prophet (ﷺ) said something else that I do not remember very well,

then the Prophet (ﷺ) said: When you see this pledge of allegiance to him even if this requires you to crawl on snow as he is the Caliph of Allah, the Mahdi.

[Quoted by al-Haakim in his Mustadrak and he says it is (authentic) according to the conditions of Bukhari and Muslim and al-Zahabi has supported his claim in the *talkhees*, it is also mentioned by Ibn Majah in his Sunan with a different chain. Sheikh al-Albani says that its meaning is authentic except for the statement: 'as he is the Caliph of Allah; the Mahdi']

Any ruler or a king of any territory is called a Caliph in Arabic and the word Caliph does not necessarily mean 'The Ruler' or 'The Imam' or 'Ameer ul-Mu'mineen' ruling the entire Muslim world according to the Qur'an and Sunnah. The death mentioned of a *Caliph* in the narration refers to the death of the ruler governing the territory of Arabia. We saw earlier, in the Hadith of the 12 Caliphs ruling the Muslims, all from Quraysh, that a requirement of a Caliph is that the people behind him are united under him. This Hadith of the death of a *Khalifah* of Arabia is a further indication that his land would be united under him while it would not be so after his death.

We find that the term *Khalifah* has been used for others not falling under the Shara'i (legal)

definition of Khalifah. From the first Hadith, quoted in the beginning of this chapter, we learn the following sequence:

Prophethood (lasted 23 years)
Caliphate (lasted 30 years)
Kingship
Coercive rule (perhaps military dictatorships)
The return of Caliphate

There have been cases where kingship was replaced by coercive rule which in turn was replaced again by kingship (or democratic kingship). The Prophet (ﷺ) gave us these general sequences and hence such oddities do not contradict the sequence; the bottom line behind the Hadith stays.

Moreover, there are occasions where the Prophet (ﷺ) even called some people falling under kingship with the title of Khalifah.² This does not mean that they become legitimate Shara'i khulafa because the Prophet (ﷺ) said: '*The khilafah will last thirty years after me*'. Hence, we learn that those referred to as *Khulafa* within the kingship period were linguistically *Khalifahs*. If one is stern and argues that the word in the Hadith i.e. Khalifah, should be understood without interpretation, then response to them is that it is

not an interpretation – **the Prophet (ﷺ) has called other rulers as *Khalifah* as well.**

To conclude this argument, not everyone mentioned in the Hadith as *Khalifah* is the *Khalifah* mentioned to fall under the *return of Caliphate*. The real *Khilafah* upon the way of Prophethood would only return with the Mahdi. Moreover, this contradicts the first argument as well which argues that the *return* of the Caliphate would be *only* in Shaam.

The Mahdi will be the one through whom *Allah will set mankind's affairs straight, and will fill the earth with fairness and justice just as it was filled with wrongdoing and oppression*. If the Caliphate upon the way of the Prophet (ﷺ) was to emerge before the Mahdi, why would the Mahdi rescue it from wrongdoing and oppression? If he needs to save the world from wrongdoing and oppression, then whatever is before him is not a Caliphate upon the way of Prophethood.

Regarding the Hadith of the three sons of rulers fighting over the treasure, there is a one-sided understanding developed by some which is that the three princes would fight over a real treasure of gold buried under the Ka'bah which would not come to any of them. The treasure in the Hadith appears to be referring to the ruler-ship or

kingship which would not come into the hands of any of those three. One narration states that disagreement would have arisen at the death of a ruler while the other states that three princes would fight over the treasure. What is apparent from these Hadiths is that the treasure is the rule over Arabia and the monetary control of the country that comes with it. Even if there is a real treasure buried under the Ka'bah, the parties of the civil war, who would have already been fighting for power, may also fight over the treasure. The former is more apparent than the latter. The treasure, or rule, would not come to any of the three princes; it would come into the hands of the Mahdi.

There are further supporting narrations as follows:

فِي دِي الْقَعْدَةِ تَحَارَبُ الْقَبَائِلُ ، وَغَامِدٍ يَنْتَهِي الْحَاجُّ ، فَتَكُونُ مَلْحَمَةً بِمَعْنَى
 ، فَتَكُنُّ فِيهَا الْعَيْلَى ، وَتُسْعَكُ فِيهَا الدِّمَاءُ حَتَّى تَسِيلَ دِمَاؤُهُمْ عَلَى عَقِبِهِ
 الْخُمْرَةِ ، حَتَّى نَهْرَبُ صَاحِبَهُمْ ، فَيُؤْتَى بِهِ نَبِي الرُّكْبَى وَالْمَقَامِ فَيُشَايِعُ وَهُوَ
 كَارَةٌ ، وَيُقَالُ لَهُ : إِنْ أَنْيْتَ ضَرْبَنَا غَنَعَكَ ، فَيُبَايِعُهُ مِثْلُ عِدَّةِ أَهْلِ نَدْرٍ ، يَرْصِي
 عَنْهُ سَاكِنُ السَّمَاءِ ، وَسَاكِنُ الْأَرْضِ

In Zil-Qa'da (the 11th Islamic month), there will be fighting among the tribes, pilgrims will be looted and there will be a battle in Mina in which many people will be slain and blood will flow until it runs over the Jamarat al-Aqba (the stoning place in Mina). The man they seek will flee and he will be found between the Rukn and the Maqam of Prophet Ibrahim (a location at the Ka'bah). He will

be forced to accept the people's pledge of allegiance. The number of those offering pledge will be the same as the number of the people of Badr (i.e. around 310). Then, the dweller of Heaven and the dweller of the Earth will be pleased with him. [Nu'aym b. Hammad's kitab al-Fitan no. 986, Mustadrak Hakim 8584]

يَخُجُّ النَّاسُ مَعًا وَيُعَرِّقُونَ مَعًا عَلَى غَيْرِ إِمَامٍ ، فَيَسْتَمِا هُمْ بُرُوكَ بِمَنْى إِذْ
أَخَذَهُمْ كَالْكَلْبِ ، فَتَارِبُ الْعِبَائِلُ تَعْصُهَا إِلَى نَعَصِي ، وَاقْبَلُوا حَتَّى تَسْبِلَ
الْعَفْنَةُ دَمًا ، فَيَفْرَعُونَ إِلَى خَيْرِهِمْ ، فَيَأْتُونَهُ وَهُوَ مُلْصِقٌ وَجْهَهُ إِلَى الْكَعْبَةِ
نَبْكِ كَاتِبِي أَنْظِرْ إِلَى دُمُوعِهِ ، فَيَقُولُونَ : هَلُمَّ فَلْيَبَاعِكَ ، فَيَقُولُ : وَيَحْكُمُكُمْ كَمْ
عَهْدٍ قَدْ نَعَصْتُمُوهُ وَكَمْ دِمٍّ قَدْ سَفَكْتُمُوهُ ، فَيَبَايِعُ كَرَهَا فَإِذَا أَدْرَكْتُمُوهُ فَيَايَعُوهُ
فَإِنَّهُ الْمَهْدِيُّ فِي الْأَرْضِ ، وَالْمَهْدِيُّ فِي السَّمَاءِ

Abdullah b. Amru said: 'The year in which he will emerge, people will perform Hajj together and gather without an Imam. The Hajis will be looted, and there will be a battle at Mina in which many will be slain and blood will flow until it runs over the al-'Aqaba (the stone walls representing Satan) and they will be afraid and come to him at the Ka'bah crying, as if I'm looking at their tears, and say to him (Mahdi): 'Let us pledge to you' and he (the Mahdi) will say: 'May Allah have mercy on you; how much blood have you shed?' They will pledge to him while he would be unwilling to do so and he would be the Mahdi (guided one) in the earth and in the skies.'

[Nu'aym b. Hammad's kitab al-Fitan 987 and Mustadrak al-Hakim 8584 as a continuation of the previous narration with a slightly different chain from that]

People would gather without an Imam and it

appears that the leader ruling Makkah and Madina (i.e. Arabia in totality) would have died and civil war would be under way around the time of the Hajj and the Hajj would take place in the absence of a settled leader in Arabia.

This particular battle in or around Mina may either be due to the civil war that ensues or perhaps some miscreants may use the opportunity to create more chaos on Arabian soil. Some groups have been doing such things in the past as well.³

Nu'aym b. Hammad reports in Kitab al-Fitan 935:

سَنَعُوذُ بِمَكَّةَ عَائِدٌ فَنَقِيلُ، ثُمَّ يَمْكُتُ النَّاسُ تَرْهَةً مِنْ ذَهْرِهِمْ، ثُمَّ يَعُوذُ عَائِدٌ
آخَرُ، فَإِنْ أَدْرَكْتَهُ فَلَا تَعْرُوهُ، فَإِنَّهُ خَيْشُ الْحُسَافِ

Mujahid narrated that Tubay said: A man will seek refuge in Makkah and will be killed, then after that, a long period of time will pass, then another man (the Mahdi) will seek refuge in Makkah but if you meet him do not fight him for if you do, you will be a part of the army that will be sunk and destroyed.

This is not attributed to the Prophet (ﷺ) but to Tubay, who was not a companion but was from the generation of the Sahaba. He was a Jewish convert to Islam and was the step-son of a famous Rabbi who had also converted to Islam. Therefore, his statement may not be from a Sahabi but from

Jewish sources. What is interesting is that this incident happened when Muhammad b. Abdullah al-Qahtani⁴ took *refuge* (and announced to be the Mahdi) in Masjid al-Haram in 1979. From this we learn that the next man to take refuge at the Ka'bah would be the actual Mahdi.

Before further discussing the arguments of those claiming that the Caliphate will return before the Mahdi, an important issue needs to be pointed out and that is the deceit practiced by Imran Nazar Hossein. It is as if his sole job is to work against the Mahdi. He states the following in his writing titled '*Is Imam al-Mahdi about to emerge?*':⁵

The ultimate implication of such a success in Syria is that NATO will then get what the Zionists desperately want, i.e., nuclear war with Russia. It now seems inevitable that such a nuclear war will take place and that it will occur sooner rather than later. When that war takes place within the next 5-10 years time or even sooner, the world will experience the *Malhama* or Armageddon which Prophet Muhammad (sallallahu 'alaihi wa sallam) prophesied 1400 years ago.

The Hadiths are very clear that the *Malhama* (Armageddon) is a war that is fought between the Muslims and the Romans at the end of which the Muslims would conquer Rome. The Hadiths are also very clear that *before* the Mahdi, the enemies

of the Muslims would fight each other. Imran Nazar Hossein confused these two wars, divided by *at least* five years, as the same. However, this is not from the deceit, as it appears more of a blunder in understanding from his end. His deceit can be seen as follows:

'The evidence is therefore clear that "Imām al-Mahdi cannot emerge at this time". Such would be inconsistent with the 'system of meaning' which integrates all End-Time data in a harmonious whole'.

Israel has not as yet established her control over the Arab/Muslim world that surrounds the Euro-Jewish State;

The territory of the State of Israel has not as yet expanded to encompass the frontiers of the Holy Land as (falsely) delineated in the Torah;

Israel has not as yet replaced USA as the ruling State in the world;

No Jew has as yet (i.e., in recent times) proclaimed himself to be the Promised Messiah.

then as soon as the Imām makes his appearance at the Holy Ka'aba and proclaims himself to be the promised Imam

Our gentle readers must strive to remain ever vigilant during the time which remains before the

Imām emerges, however long that may be, not to be deceived by the **false Imams who are certain to soon emerge**, and who would faithfully follow in the misguided footsteps of Mirza Ghulam Ahmad Qadiani. I would be surprised if the Israeli Mossad/CIA has not already groomed a suitable candidate. [Source: <http://bit.ly/2yvbOQD> | <http://bit.ly/2yavMUq>]

Imran Nazar Hossein seeks to brainwash his viewers and readers into thinking that the man that will seek refuge in the Ka'bah would be a *CIA* and *Mossad* agent. Moreover, he cites *signs* pertaining to Israel that are not found in any Hadith. Furthermore, *false Imams* is something that a Sunni scholar would never state as *Imamate* is not a Sunni concept; for the Sunnis, an *imam* is a human leader and such a position is neither exclusive nor limited to a few individuals. Using such words as '*proclaims himself to be the promised Imam*' smells fishy as well. Had Imran Nazar Hossein said that he would proclaim himself to be the *promised Mahdi*, instead of the *promised Imam*, things would have been different, and *slightly* better, but his concepts and language strongly indicates, or rather makes it apparent, that secretly, he may not be a Sunni and Allah knows the matters of the heart.

Here he clearly tries to misguide people into believing that the Dajjal would come *before* the

Mahdi and that the real signs of the emergence of the Mahdi are actually a deceit of the Dajjal. One must be careful in understanding Hadiths, and political events of the time should be kept secondary, and if one uses political events to understand Hadiths, then the understanding derived, as a minimum, would be full of blunders. Imran Nazar Hossein quotes a lot of Hadiths in half to his gullible audience and, hence, it is difficult to give him the benefit of doubt that he is genuinely mistaken and what is apparent is that he is deliberate in all of this. It appears that he is either a hidden anti-Sunni *or* is their spokesperson *or* on their payroll. At best, Imran Nazar Hossein could be considered a *biased political commentator*, and a bad one even at that, as opposed to an Islamic scholar.

Now we return to the primary discussion on hand i.e. the return of Caliphate with or before the Mahdi.

Argument 3

The following interesting argument is made claiming that reformers before the Mahdi are essential:

The era of the Mahdi is only seven years and the work required for his task is very heavy and not

something that appears practical in that time and hence there have to be caliph(s) before him and the matter that be done step by step, and the first step will be laid before the advent of Mahdi.

Islam didn't spread over the complete Arabian Peninsula and the Roman and Persian Empires in times of Prophet Muhammad (ﷺ); the expansion occurred in the times of Abu Bakr, Umar and Uthman, so it's logical to believe that Mahdi won't be the only one in this spread of Islam and pious Khulafaa will precede him before it.

Considering the above points it is more likely that Khilafah will be established in Shaam before the advent of Mahdi, remember there is no hadith stating that Mahdi will be the one to establish Khilafah for the first time after it is lost.

The reason why it is interesting is that political analysts and commentators see that phantom Caliphate(s) is a possibility in the geopolitical scenario. Abdullah Al Andalusi has written something similar:

ISIS's call to establish a Caliphate, while attempting to play upon common Muslim sentiment, permits the Western media and the U.S. to demonise and depict the concept of a Caliphate as a sectarian and deeply ignorant and brutal regime. For example, just two days ago, a Channel 4 program (UK television) depicted the recent gain of Mosul by ISIS under the banner

‘Sunni vs. Shia – A new Caliphate’. And a large number of media sites have arisen discussing the ISIS + the “Caliphate”. This may be the media’s attempts to create a ‘phantom caliphate’, an observation first proposed by professor Noman Hanif, which is essentially to damage the high esteem the concept held in the Muslim collective memory, and ultimately turn Muslims against it (and towards a Secular system).⁶

The above passage is based on analysis on purely political insight.

Furthermore, it must be reiterated that reformers before the Mahdi would be there and Hadiths mention some of them including the black flags from Khurasan discussed earlier. The Prophet (ﷺ) did not use the word *Khalifah* for them and all those before the Mahdi whether for the *Mawali* army or of black flags or any other.

There are forces working for the betterment of their respective lands which will unite for the greater cause when Allah wills it to happen. We see explicit mention of forces before the Mahdi that would aid him yet none of them mention that there would be a Caliphate before him. Moreover, we even see reformers around us. There are positives for the Muslims even in these humiliating times. Besides the silent resistance by some of the *puppets*, there has been another

positive and this is the Islamic Military Alliance (IMA). IMA has received some empty words of encouragement from some major world powers and this was done for the Organisation of Islamic Cooperation (OIC) as well; however, what happened to its founders is something not hidden from anyone – they were assassinated to force their plans to fail. IMA is also supported by their tongues but at the same time, we see the weirdest people among the Muslims spilling venom against it and working against it in almost all the Muslim majority countries. Propaganda against the stronger Muslim countries in this alliance is understandable and expected but sadly, it mostly comes from news agencies belonging to some *Muslims*.

The scholars have said that one must not sit and wait for the Mahdi and that one must be a part of the Islamic revival. Sheikh al-Albani says that the Mahdi would not be greater than the Prophet (ﷺ) who reformed the nation in 23 years. Hence, some infer from this statement that there have to be more *Caliphs* before the Mahdi to undertake the massive task. This is answered by the Hadiths of the struggle before the Mahdi and the leaders before him as well. True, there will be leaders but to call them *Caliphs* would not be entirely accurate. Sheikh al-Albani's statement is very wise:

Both Shariah and reason require that this duty (struggle for the cause of Islam) be done by the faithful Muslims. Even if the Mahdi comes, he would not need to lead them to victory and even if he does not come, the people do their duty.

We find some Hadiths of positives taking place before the Mahdi but none of those positives are related to any Khalifah before the Mahdi. Selected people would be doing good before the Mahdi and will continue with him as well.

There will be no Syrian Caliphate before the Mahdi and what will be before him in Shaam is stated in the following narration authentically attributed to Ali b. Abi Talib:

عَلِيٌّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: «سَتَكُونُ فِتْنَةٌ تُخْصِلُ النَّاسَ مِنْهَا كَمَا يُخْصَلُ الذَّهَبُ فِي الْمَغْيِبِ، فَلَا تَسُبُّوا أَهْلَ الشَّامِ، وَسَبُّوا طَائِفَةً مِنْهُمْ، فَإِنَّ فِيهِمُ الْأَنْدَالَ، وَسَيُرْسِلُ اللَّهُ إِلَيْهِمْ سَيِّئًا مِنَ السَّمَاءِ فَيَعْرِقُهُمْ حَتَّى لَوْ قَابَلْتَهُمُ التَّعَالَى عَلَيْهِمْ، ثُمَّ بَعَثَ اللَّهُ عِنْدَ ذَلِكَ رَجُلًا مِنْ عِتْرَةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي اثْنَيْ عَشَرَ أَلْفًا إِنْ قَلُوا، وَخَمْسَةَ عَشَرَ أَلْفًا إِنْ كَثُرُوا، أَمَارَتُهُمْ أَوْ عَلَامَتُهُمْ أَمْتُ أُمِّ عَلِيٍّ ثَلَاثَ زَايَاتٍ تُعَابِلُهُمْ أَهْلُ سَبْعِ رِجَالٍ لَيْسَ مِنْ صَاحِبِ رَأْيِهِ إِلَّا وَهُوَ يَطْمَعُ بِالْمُلْكِ، فَيَقْتُلُونَ وَيُهْرَمُونَ، ثُمَّ يَظْهَرُ الْهَاشِمِيُّ فَيَرْدُّ اللَّهُ إِلَى النَّاسِ إِلَهُهُمْ وَيَعْمَهُمْ، فَيَكُونُونَ عَلَى ذَلِكَ حَتَّى يَخْرُجَ الدَّحَالُ»

Ali b. Abi Talib said: There will be at the end of time a trial that will sort out men as gold is sorted out from metal. So do not revile the people of Shaam (Syria), but revile their cruel (or evil) ones, for among them are the great righteous people. A flood is about to be released upon the people of Shaam that will split their unity, so that even if foxes attack them, they would defeat them. At

that time, a man from the household of the Prophet (ﷺ) will come out with three banners. The one who estimates highly will say that they are fifteen thousand and the one who estimates lower will say that they are twelve thousand. Their sign will be: Amit, amit [kill, kill]. They will meet in battle against seven banners, and under each of those banners will be a man seeking rule for himself and they will all be killed; then a Hashemite will appear and Allah will restore to the Muslims their unity and bounty, and they will remain like this until the emergence of the Dajjal. [Mustadrak 'ala al-Saheehayn lil Hakim 8658]

We know that the Mahdi would be the ruler of the Muslims throughout the period of the Dajjal and hence, this Hashemite who will restore the unity and glory of the Muslims would be the Mahdi. The above narration shows that before the Mahdi, there would be a Qureshi individual, with three banners, who would defeat seven other groups and take the position of power. Other Hadiths inform us that this Qureshi individual would be Kalbi from his mother's side. If someone wants to consider this evil person a *Khalifah*, then it would be very wrong of them.

Argument 4

It is argued that the Mahdi cannot be the Caliph to resume the pause between Caliphates because *Khalifah* refers to someone who comes in

succession and if he is the first one after a break, he does not come in succession.

This claim is very strange. The Mahdi would continue the ruler-ship of Arabia and would be a successor in a way. If there would be Caliphs before him, then one of them would have to come after a long break and hence we reach a dead-end as to who starts to become a Khalifah because the succession is broken.

The argument in return that the Mahdi would be the Shara'i (legal and technical) Khalifah while those before him would be linguistic Caliphs is partially true but the linguistic Caliph does not have many specific requirements and the ruler of a land can be the Caliph of that land over his people. From the Hadiths,⁷ we learn that there is one peculiar quality of linguistic khulafa and this is that their people unite behind them whether they are just and rule equitably or not. Based on this, many Muslim rulers of our times are Caliphs as per the linguistic definition provided to us by the Prophet (ﷺ) himself.

The entirety of Arabia united under one man and has remained united under his children and hence they would fall under the linguistic definition of Khalifah. We may even consider King Faisal to be a linguistic Khalifah; moreover,

as a result of his efforts after which the Organisation of Islamic Cooperation (OIC) was formed, he was declared the Khalifah of the Muslims by some in the 70s as well. We may even consider King Salman to be a linguistic Khalifah and he is also the pioneer of the Islamic Military Alliance (IMA) and his own people are united under him.

The wisdom behind the return of the Caliphate with the Mahdi

Ibn al-Qayyim states in *Al-Manar al-Muneef* that the descent of the Mahdi from Hassan (رضي الله عنه) has great wisdom worth reflecting. He states that in order to put an end to the unfortunate civil war, Hassan (رضي الله عنه) gave up his right to be the Caliph. Allah has given the honour of leadership to a man from his progeny who will fill the earth with justice. This is in accordance with the statement of the Prophet (ﷺ): *Whoever leaves something for the sake of Allah, Allah shall compensate him a better one for that.* The Caliphate upon the way of the Prophethood lasted for 30 years and ended with Hassan (رضي الله عنه) who ruled for about six months before letting it go for the sake of Allah. It will return to someone from his progeny (the Mahdi).

To sum it up and to reiterate: Caliphate upon the

way of the Prophethood ended with Hassan (رضي الله عنه) and it will return with his descendant (the Mahdi).

There will be efforts before the Mahdi but the Caliphate on the way of the Prophethood would return only with the Mahdi. On the contrary, there would be an evil person in Shaam before the Mahdi and another evil person right at the time of the Mahdi's appearance who would be Qureshi from his father's side and Kalbi from his mothers'.

THE MAHDI IN JUDEO-CHRISTIAN TRADITIONS

We find some instances of the Mahdi's mention in Judeo-Christian traditions. There are some prophecies that circulate online; however, they contain both truth and falsehood. A lot of what pertains to the Prophet Muhammad (ﷺ) is applied to the Mahdi while a lot of unrelated verses are applied to him as well some of which are Daniel 10:20-21, Daniel 12:1-11, and Isaiah 19:16-25. A closer look at these verses including the context before them reveals that they speak of something else and hence, to consider them as

speaking of the Mahdi would not be correct. Below we look at some of the instances where the Mahdi is mentioned in Judeo-Christian scriptures.

The battle of Armageddon refers to the final war between human governments and God. These governments and their supporters oppose God even now by refusing to submit to his rulership. (Psalm 2:2) The battle of Armageddon will bring human rulership to an end.—Daniel 2:44.

The word “Armageddon” occurs only once in the Bible, at Revelation 16:16. Prophetically, Revelation shows that at “the place that is called in Hebrew Armageddon,” “the kings of the entire inhabited earth” will be gathered “together to the war of the great day of God the Almighty.”—Revelation 16:14.

Who will fight at Armageddon? Jesus Christ will lead a heavenly army to victory over God’s enemies. (Revelation 19:11-16, 19-21) These enemies include those who oppose God’s authority and who treat God with contempt.—Ezekiel 39:7.

Will Armageddon literally be fought in the Middle East? No. Rather than being restricted to one area, the battle of Armageddon will encompass the whole earth.—Jeremiah 25:32-34; Ezekiel 39:17-20.

Armageddon, sometimes rendered “Har-Magedon” (Hebrew Har Meghiddohn’), means

“Mountain of Megiddo.” Megiddo was once a city in the territory of ancient Israel. History tells of decisive battles that were fought in its vicinity, including some that are recorded in the Bible. (Judges 5:19, 20; 2 Kings 9:27; 23:29) However, Armageddon cannot refer to the literal area near ancient Megiddo. There is no large mountain there, and even the entire adjoining Low Plain of Jezreel could not contain all those who will fight against God. Instead, Armageddon is the worldwide situation in which the nations assemble in their last stand against rule by God.

What will conditions be like during the battle of Armageddon? While we do not know how God will use his power, he will have at his disposal weapons such as those he has used in the past—hail, earthquake, flooding downpour, fire and sulfur, lightning, and disease. (Job 38:22, 23; Ezekiel 38:19, 22; Habakkuk 3:10, 11; Zechariah 14:12) In confusion, at least some of God’s enemies will kill each other, yet they will ultimately realize that it is God who is fighting against them.—Ezekiel 38:21, 23; Zechariah 14:13.

Will Armageddon be the end of the world? It will not be the end of our planet, since the earth is mankind’s eternal home. (Psalm 37:29; 96:10; Ecclesiastes 1:4) Rather than destroying humanity, Armageddon actually saves it, because “a great crowd” of God’s servants will survive.—Revelation 7:9, 14; Psalm 37:34.

Besides referring to the earth, though, the word

“world” in the Bible sometimes refers to wicked human society opposed to God. (1 John 2:15-17) In this sense, Armageddon will bring “the end of the world.”—Matthew 24:3, King James Version.

When will Armageddon take place? When discussing the “great tribulation” that culminates in the battle of Armageddon, Jesus said: “Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father.” (Matthew 24:21, 36) Nevertheless, the Bible does show that Armageddon takes place during Jesus’ invisible presence, which began in 1914.—Matthew 24:37-39. [Entire passage taken from JW.org]

Some of the key findings from the Biblical accounts are as follows:

The Biblical Armageddon is somewhat different to the Islamic *Malhama* as the Islamic *Malhama* refers to the war that will result in the conquest of Rome whereas the Biblical account includes the preceding period of the Dajjal as a part of that continuing war which will end by the return of Eisa (عليه سلام). They are not contradictory and it is just a matter of symantics.

In this battle, the *kings of the entire inhabited earth* will be involved. This is similar to what the Hadiths state: *they (Romans) will betray you*

and will march against you with eighty banners, under each of which there will be twelve thousand troops. They would gather under eighty flags and these eighty might be eighty different countries; moreover, around this same time, India would also have waged a major war against the Muslims and, as per the Biblical account as well as the Islamic one, the war would not be limited in a single location but spread over.

Heavy weaponry will be used.

The world will not end due to the war because “a great crowd” of God’s servants will survive and the *righteous shall inherit the earth*.

The Bible, elsewhere, states that Eisa (عليه السلام) will distance himself from the Christians:

“Not everyone who says to me, ‘Lord, Lord,’ (or ‘master’, ‘master’) will enter the kingdom of heaven, but only the one who does the will of my Father (or my Lord) who is in heaven. Many will say to me on that day, ‘Lord, Lord (or ‘master’, ‘master’), did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’ [Matthew 7:21-23]

There is a somewhat similar narration from Ka'b, a Jewish Rabbi who had converted to Islam. He states as follows:

يَهْبِطُ الْمَسِيحُ عَيْسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ عِنْدَ الْفَيْطَرَةِ الْبَيْضَاءِ عَلَى
 بَابِ دِمَشْقَ الشَّرْقِيِّ إِلَى طَرَفِ الشَّجَرِ ، تَحْمِلُهُ عِمَامَةٌ ، وَاصِعٌ نَدْبَهُ
 عَلَى مَتَكِ مَلَكَيْنِ ، عَلَيْهِ رِبَاطَانِ ، مُؤَبَّرٌ بِأَحْذِيهِمَا ، مُرْتَدٍ بِالْأُخْرَى ، إِذَا
 أَكَبَ رَأْسَهُ فَطَرَ مِنْهُ كَالْحُمَامِ ، فَيَأْسَهُ الْيَهُودُ ، فَيَقُولُونَ : تَحْنُ أَصْحَابُكَ ،
 فَيَقُولُ : كَذَبْتُمْ ، ثُمَّ يَأْسِيهِ النَّصَارَى ، فَيَقُولُونَ : تَحْنُ أَصْحَابُكَ ، فَيَقُولُ :
 كَذَبْتُمْ ، بَلْ أَصْحَابِي الْمُهَاجِرُونَ ، نَفَقَةُ أَصْحَابِ الْمَلْحَمَةِ ، فَيَأْبِي مُجَمِّعُ
 الْمُسْلِمِينَ خَبَثُ هُمْ ، فَتَجِدُ خَلِيفَتَهُمْ يُصَلِّي بِهِمْ ، فَيُنَازِلُ لِلْمَسِيحِ
 حَتَّى يَرَاهُ ، فَيَقُولُ : يَا مَسِيحَ اللَّهِ ، صَلِّ لَنَا ، فَيَقُولُ : بَلْ أَنْتَ فَصِلْ لِأَصْحَابِكَ
 ، فَقَدْ رَضِيَ اللَّهُ عَنْكَ ، فَإِنَّمَا بُعِثْتُ وَرِثًا ، وَلَمْ أُبْعَثْ أَمِيرًا ، فَيُصَلِّي لَهُمْ
 خَلِيفَةُ الْمُهَاجِرِينَ زَكَّعَتْنِي مَرَّةً وَاحِدَةً ، وَابْنُ مَرْيَمَ فِيهِمْ ، ثُمَّ يُصَلِّي لَهُمْ
 الْمَسِيحُ بَعْدَهُ ، وَسَرَّعَ خَلِيفَتَهُمْ

Eisa b. Maryam will descend at the white gate on the eastern side of Damascus near the edges of trees being carried on a cloud with his hands on two angels with his hair as if dripping with water. The Jews will come to him and say: 'We are your companions'. He will say: 'You have lied'. The Christians will come to him and say: 'We are your companions' and he will say: 'You have lied; in fact my companions are the migrants, and those (Muslims) that took part in the Malhama and the remaining of the Muslims'. They will find their Caliph ready for prayer and will say to him: 'O Messiah of Allah! Lead us in prayer' but he will reply: 'In fact, you lead your companions (i.e. all of us) for surely Allah is pleased with you. I am sent as a minister and not as a ruler'. Therefore, the leader of the migrants will lead them in two Rakaat once while the son of Maryam would be among them; then the Messiah will pray after him and take over his

Caliphate (after the Mahdi's death). [Nu'aym b. Hammad's Kitab al-Fitan 1573]

CRITICISMS AND CLARIFICATIONS

Are the Hadiths real?

Some people feel that these Hadiths are too good to be true and that perhaps there is something more to it than meets the eye. Like other *fictitious* prophecies, people assume that there might be some sort of similar occurrence in Hadiths as well. However, this criticism is only as a result of a lack of understanding about the Hadiths and their sciences. Such mass circulated narrations are impossible to be fabricated in our times and if someone comes up with forgeries, the scholars are quick to pounce upon them and discard them. Moreover, if one doubts that the Prophet (ﷺ) was so explicit about what is to come, then they should read the following narration:

عَنْ حُذَيْفَةَ، قَالَ قَامَ بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَامًا مَا تَرَكَ
شَيْئًا نَكُوبٌ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ إِلَّا حَدَّثَ بِهِ حِفْطَةً مِنْ حِفْطَةٍ
وَنَسِيبَةً مِنْ نَسِيبَةٍ فَذَلِكَ عِلْمُهُ أَصْحَابِي هَؤُلَاءِ وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ قَدْ
نَسِيبُهُ فَأَرَاهُ فَأَذْكُرُهُ كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ إِذَا عَابَ عَنْهُ ثُمَّ إِذَا رَأَاهُ عَرَفَهُ

Huzayfah reported that Allah's Messenger (ﷺ) stood before us one day and he did not leave

anything unsaid (that he had to say) at that very spot which would happen (in the shape of turmoil) up to the Last Hour. Those who had to remember them preserved them in their minds and those who could not remember them forgot them. My friends knew them and there are certain things which slip out of my mind, but I recapitulate them when anyone makes a mention of them just as a person is lost from one's mind but is recalled to him on seeing his face.

[Sahih Muslim 2891 ii; this is not only reported by a single Sahabi but by a number of others including Abu Zaid and Amr b. Akhtab (Sahih Muslim 2892)]

Where is the peace?

Some people ask about the peace during the time of the Mahdi. It is said that since there would be so many wars, how come that era would be of prosperity and well-being? Winston Churchill was asked during WWII about the state of his country and he said 'if the courts are working fine, everything is fine'. For him the internal stability was more important than the war itself. If we ponder over this, we see that this is a true statement. Similarly, if there is a war during the Mahdi's rule and internal systems work fine, the courts do their job well, the police is efficient and all departments work well, then there is internal peace.

It is pertinent to note that many Muslims confuse the era of great peace in the time of Eisa (عليه السلام) with the time of the Mahdi. There is good mentioned in the times of the Mahdi but that good is nowhere near the good during the Caliphate of Eisa (عليه السلام) following him.

Moreover, some of the Mahdi's wars would be as follows:

Crushing the civil war (a good war to bring peace);

Fighting against the anti-Sunni forces in Shaam and Iraq and possibly also Yemen (another good war to bring end to oppression);

Peace with the Romans and a joint fight against the common enemy which would be beyond Rome on that common enemy's turf. Hence, even during this time of war, there would be peace for the Muslims on their lands;

There would be draught three years prior to the Dajjal and this would increase by each year where the final year before the Dajjal would be the most difficult. These may be difficult times but this does not impact peace in six (or four) of the nine (or seven) year rule of the Mahdi;

Finally, the Malhama (the Armageddon) at the end of the Mahdi's seventh or ninth year would take place. This would be a disturbing time but this does not mean that the overall tenure of his reign is not peaceful;

The beginning and the end would be troubling but the beginning era would end the troubles; the latter period would be difficult so we may have six or seven or eight years of good peace followed by the Malhama and then the appearance of the Dajjal.

Is *Mahdi* just a title of Eisa (عليه سلام)?

As briefly touched upon earlier in the book, some people argue that the Mahdi and Eisa (عليه سلام) are one and the same.¹ They quote some Hadiths to make this claim:

كيف يهلك أمة أنا في أولها وعيسى في آخرها

How can that Ummah be destroyed in whose beginning is me, in whose end is Eisa?

However, this does not prove any such claim even if read on its own. Moreover, reading the full narration makes the matter clearer as well:

لن يهلك أمة أنا في أولها وعيسى ابن مريم في آخرها ، والمهدي في
أوسطها

That Ummah cannot be destroyed in whose

beginning is me, in whose end is 'Eisa and in whose middle is the Mahdi.

Al-Manawi in his exegesis to this Hadith writes:

أراد بالوسط ما قبل الآخر لأن نزول عيسى قبل الدجال يكون في زمن المهدي وبصلي عيسى خلفه

By 'before the end', the meaning is the descent of 'Eisa (عليه سلام), which will be to kill the Dajjal and this will take place during the time of the Mahdi and he (Eisa) will pray behind him . [Faith Al-Qadir 5/383 Hadith 7384]

Those who claim that the Mahdi is Eisa (عليه سلام) state that the Hadith of there being no Mahdi except Eisa (لا مهدي إلا عيسى) is a decisive evidence in this regard. Although the narration is of weak authenticity, it still does not prove the point argued. Mahdi means guided one and in true sense, the real guided one is Eisa (عليه سلام). There are other narrations that mention other people as *mahdi*.

اللَّهُمَّ تَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا

O Allah! Make him (Jarir) firm and make him a guiding and a rightly-guided man [*mahdiyyan*]. [Sahih Bukhari 2809]

اللهم اجعله هاديا مهديا

O Allah! Make him (Mu'awiyah) a guiding and a rightly-guided man [*mahdiyyan*]. [Jami' Tirmizi 3842]

بحدوه هاددا مهديا نأخذ بكم الطريق المستقيم

You will find him (Ali) a guiding and a rightly-guided person [*mahdiyyan*] who will take you on the right path. [Al-Isaba fi Ma'rifatil Sahaba 2/271; Hafiz Ibn Hajr said: Its chain is good [jayyad]]

A famous Hadith uses this word (*mahdi*) for all the pious Caliphs and reads as follows:

فعلیکم بسنتي وسنة الخلفاء المهديين

You must then follow my Sunnah and that of the rightly-guided [*mahdiyyeen*] Caliphs. [Sunan Abu Dawud 4607]

The claim that the Mahdi and Eisa (عليه سلام) are the same shows gross misunderstanding of the Hadiths.

A predated promise promotes laziness

There are some general criticisms against the idea of a *deliverer* and that it encourages laziness and lack of effort on one's behalf. This is addressed in detail in the book *Dajjal (the Anti-Christ): Research, critical analysis, and commentary* under the chapter 'Contentions against end-times' prophecies'.

Moreover, when one reads these Hadiths, he or she does not develop a lazy attitude. On the contrary, when one sees injustice around the

world, he feels helpless and does not do anything to change it and if such a person gets to know that Allah will send help if he rectifies himself and works for betterment in ways that he can, then he is encouraged to do his best in his capacity. Who does not want to end hunger from the world? It is not possible for individuals to end poverty by themselves and they may only help in their limited capacities but when they find out that a system has come in place that can solve the problems, they will come forward with much vigor.

The concept of a *deliverer* in the end times is not just an Islamic one but also a Judeo-Christian one as well. Some western academics write about philosophers like Karl Marx that his proletariat dictatorship is actually the secular face of this Judeo-Christian tradition. This shows that the coming of a *deliverer* is not just a religious desire but also that of a common man and of philosophical awareness.

We read earlier the statement of Sufyan al-Thawri on how one should conduct himself regarding the signs of the end times and that sums up the attitude of a Muslim very eloquently. The following statement of the Prophet (ﷺ) further guides the Muslim on such matters and the claim that the end times' prophecies make

one lazy is not at all accurate:

إِنْ قَامَتْ عَلَى أَحَدِكُمُ الْقِيَامَةُ وَفِي يَدِهِ فَسْلَةٌ فَلْيَغْرِسْهَا

If the Resurrection were established upon one of you while he has in his hand a sapling, then let him plant it. [Musnad Ahmad 12491]

If we ask ourselves this question ‘does a prestated promise promote laziness’, we would admit that it does not because of what we witness in our routine lives as well. If you promise your child a reward if they study hard, you would not think that this would make the child lazy; in fact it would make him or her more active. The help from Allah will not come to lazy people as He has stated in the Qur’an as well:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِمْ

Indeed, Allah will not change the condition of a people until they change what is in themselves. [Q.13:11]

The Mahdi is not among the signs of the Judgment Day

Another criticism against the idea and personhood of the Mahdi is based on the following Hadith:

إِنَّهَا لَنْ تَقُومَ حَتَّى تَرُوبَ قَتْلُهَا عَشْرَ آيَاتٍ - الدُّخَانُ وَالذَّخَالُ وَالذَّائِنَةُ وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَتُرُوءُ عِيسَى ابْنِ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَأْخُوجُ وَمَأْخُوجُ وَثَلَاثَةُ خُسُوفٍ بِالْمَشْرِقِ وَخُسُوفٌ بِالْمَغْرِبِ وَخُسُوفٌ يَجْرِي بِهِ

الْعَرَبُ وَأَجْرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ النَّمْلِ تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ

It (the last hour) will not come until you see ten signs: the smoke, the Dajjal, the beast, the rising of the sun from the west, the descent of Eisa son of Maryam, the Gog and Magog, and land-slides in three places, one in the east, one in the west and one in Arabia at the end of which a fire would burn forth from the Yemen, and would drive people to the place of their assembly. [Sahih Muslim 2901 i]

Some people ask for the mention of the Mahdi among these signs. From the apparent of the Hadith, one may be tempted to think that the Mahdi is not a sign of the coming of the Hour. However, things must be looked at in totality. The signs of the Day of Judgment are major and minor; the minor signs have been taking place since centuries – these signs include loss of morals, increase in killings and so on. The Mahdi would be the bridge between the major and the minor events and we can see from the list of these ten that the major signs are somewhat *supernatural* in nature. The Mahdi would live to see the Dajjal and meet Eisa (عليه سلام) as well and he would be the bridge between the minor and recurring signs on one hand and major and *supernatural* ones on the other.

CONCLUSION

Before the world ends, a Caliph would be appointed who will rule over the Muslims for seven or nine years. He will be the Caliph after a long break and would bring justice to the world when it would have been filled with oppression.

The Euphrates River may uncover gold before he appears over which there would be a war and about 99% of the people fighting in it would be killed. There would be a civil war in Arabia before him and during that, he would escape from Madina to Makkah where some people, around 310, would pledge obedience to him and consider him the Khalifah against his will. An army would be sent from Shaam to attack him but it would sink in the desert along the way. This would inform the world that the Mahdi has arrived and people, specifically from Iraq and Syria, would flock to him and at this time, an army with black banners would arrive to his aid as well. The Mahdi would assume power and command that army to crush the anti-Sunni forces in the region specifically in Shaam, and possibly also in Yemen and Iraq. They may also take over Jerusalem at this point in time.

Before the Mahdi, the world would be oppressing

the Muslims but the oppression from the Romans would be more prominent. A common enemy of the Muslims and Romans would attack the Romans which would loosen and break the Roman grip from the Muslims' throats.

When the Mahdi appears, he will end the civil war and crush the anti-Sunni forces in the region, the Romans would seek a peace treaty with him due to the aggression of the common enemy. Together they will fight and defeat the common enemy and following this, the *Malhama* would take place between the Muslims on the one hand and the Romans and others on the other. Some of the wars of the Mahdi would be as follows:

- An end to the Arab civil war

- Defeating the anti-Sunni alliance in the region

- Taking over of Jerusalem

- War against injustice

- War against a common enemy

- War against aggressing Romans

- War against India

- Confronting the Dajjal

When Eisa (عليه سلام) descends in Damascus, the Mahdi would receive him and lead him in prayer after which Eisa (عليه سلام) will kill the Dajjal. We do not know what happens to the Mahdi from

this point onwards and perhaps, he might pass away and Eisa (عليه سلام) becomes the next Caliph.

There are some aspects considered true about the Mahdi by the Muslims in general but are not reliable and these include:

He would be 40 years old when he appears¹

He would either stammer or have speech impediment and would strike his right hand on his left thigh when being bothered by it

He would have a mole on his cheek

There are many myths and legends about him; however, the above three are assumed as true by a significant number of Muslims and several websites propagate it as well as if these are authentic facts.

APPENDIX 1: CHRONOLOGY OF THE END TIMES PROPHECIES

I have been studying Hadiths related to the End Times and their signs passionately since 13 years, at the time of writing this book, and what I can say with confidence is that there is consensus of the Muslims over more than 95% of them in terms of the sequence while the remaining 5%, or less, are based on interpretation. The chronology, at least the one on which there is consensus, is essential to know and learn because some people in today's time misrepresent Hadiths and present the Dajjal as appearing before the Mahdi. This is a lie that must be strictly refuted and shunned by the Muslims and anyone presenting such dodgy sequences should be called out and avoided when it comes to learning one's religion from.

Below is a chronology of the events, that I believe to be most accurate, prophesied by the Prophet (ﷺ) till the last day. The list is not comprehensive and includes only the major ones from among the major signs. The reasons for the sequence are covered within the book itself as well as the other book in the series 'Dajjal (the Anti-Christ): Research, critical analysis, and commentary'.

Minor signs such as loss of morals, increase in crimes and immorality, indecency and so on have continued to occur from centuries back and so these have not been included in the list. Below is a list of the major signs in order:

- . Passing away of the Prophet (ﷺ)
- . Conquest of Arabia by the Muslims
- . Conquest of Persia by the Muslims
- . Conquest of Constantinople by the Muslims
- . Attack of Mongols on the Muslims

The emergence of the Mahdi is the first big sign before the major events unfold. Following are signs related to the emergence of the Mahdi:

- . The Romans (the West) would be oppressing the Muslims
- . The Euphrates will uncover gold over which there will be a big war
- . Iraq, Syria, and Egypt would be conquered before the emergence of the Mahdi (perhaps during this war at the Euphrates – not explicitly stated in Hadiths). Only these lands are explicitly mentioned but there is a high possibility of more countries to be invaded by the Romans - [on a side note: this may have already happened in the late 1800s or early 1900s when the Western colonial powers had the Muslims under severe occupations]

- . The King/ruler of Arabia would die (natural death) and there would be civil war for power
2. People would gather around the Mahdi to give pledge to him and he would end the civil war and take hold of power
3. An Army would be sent from Shaam to fight him (it may either be a Shami army under the occupation of the Romans or it may be an independent army)
4. At the same time, an army from the east (from Khurasan) would depart towards Makkah to assist the Mahdi
5. Around all this war and chaos, the common enemy of the Muslims and Romans (the West) would attack the Romans. This common enemy appears to be Russia
6. Due to this, the Muslims would have a sigh of relief and be able to get their act together. The Mahdi would take back the Muslim countries under occupation and fight the anti-Sunni forces in Iraq, Syria, and Yemen among others
7. The Romans would make peace with the Muslims against the common enemy and fight and invade it together

Points 7 to 13 would take place within the same year. It would be like WW3 where initially the Muslims would be at a setback but then the battle ground would move to the same area as WW1 and WW2.

There is no mention of what the situation of Israel/Palestine would be. Since Eisa (عليه السلام) would kill the Dajjal at Ludd (in modern day Israel), it appears that the Mahdi would reach a compromise with them and allow them some areas while allowing sufficient independence and freedom to the Palestinians (perhaps like a two state solution).

5. After the Muslims and the Romans invade the common enemy, they will fight it out against each other which Hadiths call the great massacre (ملحمة الكبرى) and Christians call the Armageddon.
7. The Muslims would defeat the Romans and chase them all the way to Rome (and take it over). They would take Constantinople and Rome both. If Constantinople will also be taken back by the Muslims, then this means that the Romans would invade it when they come to face the Muslims for the Armageddon
3. After this war, the Dajjal would appear
2. During the time of the Dajjal, Muslims would be at war with India. This might start after the Dajjal appears or may even start at the same time as Armageddon and continue all the way till Eisa (عليه السلام) returns
1. Eisa (عليه السلام) would descend in Damascus and kill the Dajjal while he would try to escape through Ludd

1. Every Christian and Jew would embrace Islam and those who do not, would escape to join Yajuj and Majuj
2. After the Dajjal is killed, Yajuj and Majuj would attack (not necessarily straight away but could be after many years)

In all of this, China and the East are quiet. They would stay on the side and simply watch it play out for the most part. They may have skirmishes here and there among themselves but they would not be involved in all-out attacks. After all of this is done, they would attack and they appear to be the Yajuj and Majuj. For more details on this read '*Who and where are the Yajuj and Majuj (Gog and Magog)? Has their barrier been broken?*' here: <https://wp.me/p2QwTN-9a>

3. The Yajuj and Majuj would be killed by Allah and their bodies eaten by birds
4. The sun would rise from the west and the doors of repentance would close. The whole world would embrace Islam but those who were not Muslim from before would not benefit from it

Some scholars differ on the sequence for this event; most put it in this sequence while some consider it to happen before the Dajjal while others are of the view that it may happen after the killing of the Dajjal but before the emergence

of Yajuj and Majuj. The sequence presented here is the strongest one and put forth by giant scholars like Ibn Hajr as well.

5. A beast from the earth would emerge
5. A smoke would come out that would kill every believer (a Muslim rapture)
7. Only the most evil of the people would remain on the earth who would fornicate like donkeys
3. The Day of Judgment would come any time

When the sequence is presented, one must not assume that all these events would take place very soon one after the other. In the grand scale of things, they do take place soon but from our worldly perspective, one step may be followed up by the other by a difference of a year or a decade or a century.

APPENDIX 2: INDEX OF WEAK HADITHS

عَنْ أَبِي إِسْحَاقَ، قَالَ قَالَ عَلِيٌّ - رَضِيَ اللَّهُ عَنْهُ - وَتَنَظَّرَ إِلَى ابْنِهِ الْحَسَنِ فَقَالَ
إِنِّي هَذَا سَيِّدٌ كَمَا سَمَّاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَيَخْرُجُ مِنْ صُلْبِهِ
رَجُلٌ يُسَمَّى بِاسْمِ نَبِيِّكُمْ يُشَبِّهُهُ فِي الْخُلُقِ وَلَا يُشَبِّهُهُ فِي الْخَلْقِ ثُمَّ ذَكَرَ
قِصَّةَ يَمْلَأُ الْأَرْضَ عَدْلًا

Abu Ishaq said that Ali looked at his son Hasan and said: This son of mine is a sayyid (chief) as named by the Prophet (ﷺ), and from his loins will come forth a man who will be called by the name of your Prophet (ﷺ) and resemble him in conduct but not in appearance. He then mentioned the story about his filling the earth with justice. [Sunan Abi Dawud 4290 i]

نَحْنُ وَلَدُ عَبْدِ الْمُطَّلِبِ سَادَةُ أَهْلِ الْخَنَّةِ أَنَا وَحَمْرَةُ وَعَلِيٌّ وَحَقِيقٌ وَالْحَسَنُ
وَالْحُسَيْنُ وَالْمَهْدِيُّ

We, the sons of 'Abdul-Muttalib, will be leaders of the people of Paradise: Myself, Hamzah, 'Ali, Ja'far, Hasan, Husain, and Mahdi. [Sunan Ibn Majah 4087]

المهدي من العباس عمي

The Mahdi is from my uncle, Abbas. [Daraqutni's al-afraad]

يا عم النبي! إن الله تعالى ابتدأ الإسلام بي وسيختمه بغلام من ولدك، وهو
الذي يقدم عيسى ابن مريم

O uncle of the Prophet (ﷺ)! Allah began Islam through me and will end it with a man from your offspring who will be before Eisa b. Maryam.

[Hilyatil Awliya; another narration states that he will be the one behind whom Eisa b. Maryam will pray]

مِمَّا الْقَائِمُ ، وَمِمَّا الْمَنْصُورُ ، وَمِمَّا السَّفَاحُ ، وَمِمَّا الْمَهْدِيُّ ، فَأَمَّا الْقَائِمُ فَبِأَبِيهِ
الْجَلَّالَةِ لَمْ تَهْرَقْ فِيهَا مِخْمَةٌ مِنْ دَمٍ ، وَأَمَّا الْمَنْصُورُ فَلَا تُرَدُّ لَهُ زَابَةٌ ، وَأَمَّا
السَّفَاحُ فَهُوَ يَسْفَعُ الْمَالَ وَالْدَّمَ ، وَأَمَّا الْمَهْدِيُّ فَيَمْلَأُ بِهِ الْأَرْضَ عَذْلًا كَمَا مَلَأَتْ
" طُلُمًا "

From us is Qaim and from us is Mansoor and from us is al-Suffah and from us is the Mahdi. Caliphate will come to Qaim as he would have not shed a single drop of blood; Mansur will not be able to be caught by the flags, Suffah will shed blood and Mahdi will fill the earth with justice as it was filled with oppression. [Tarikh Dimashq of Ibn Asakir 32558 and Tarikh Baghdad of Khatib Baghdadi 3190]

عَنْ عَبْدِ اللَّهِ ، قَالَ بَيْنَمَا بَحْنُ عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ أَقْبَلَ
فَتِيَّةٌ مِنْ بَنِي هَاشِمٍ فَلَمَّا رَأَاهُمُ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اعْرُورِفَتْ
عَيْنَاهُ وَبَعَثَ لَوْنُهُ قَالَ فَقُلْتُ مَا نَرَاكَ تَرَى فِي وَجْهِكَ شَيْئًا تَكْرَهُهُ . فَقَالَ " إِنَّا
أَهْلٌ نَبَتْ إِحْتَارَ اللَّهُ لَنَا الْأَجْرَةَ عَلَى الدُّنْيَا وَإِنَّ أَهْلَ بَنِي سُلَيْمٍ يَنْدِي بِلَاءٌ
وَيَتَشَرَّدُونَ وَتَطْرِدُونَ حَتَّى يَأْتِيَ يَوْمٌ مِنْ قِبَلِ الْمَشْرِقِ مَعَهُمْ رَايَاتٌ سُودٌ فَيَسْأَلُونَ
الْحَبَرَ فَلَا يُعْطَوْنَ فَيُقَاتِلُونَ فَيَنْصُرُونَ فَيُعْطَوْنَ مَا سَأَلُوا فَلَا يَقْبَلُونَهُ حَتَّى
يَذْفَعُوها إِلَى رَجُلٍ مِنْ أَهْلِ بَنِي فَيَمْلُؤُهَا فَيَسْطَى كَمَا مَلَأُوهَا حُورًا فَمَنْ أَدْرَكَ
" ذَلِكَ مِنْكُمْ فَلْيَأْبَهُمْ وَلَوْ حَنُوا عَلَى النَّجَى "

It was narrated that 'Abdullah said: "While we were with the Messenger of Allah (ﷺ), some youngsters from Banu Hashim came along. When the Prophet (ﷺ) saw them, his eyes filled with tears and his color changed. I said: 'We still see something in your face that we do not like (to see).' He said: 'We are members of a Household for whom Allah has chosen the Hereafter over this world. The people of my Household will face calamity, expulsion and exile after I am gone, until some people will come from the east carrying black banners. They will ask for something good but will not be given. Then they will fight and will be victorious, then they will be given what they wanted, but they will not accept it and will give leadership to a man from my family.

Then they will fill it with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to crawl over snow."

[Sunan Ibn Majah 4082; a similar narration is found in Nu'aym b. Hammad's Kitab al-Fitan 895]

يَكُونُ فِي أُمَّيِّ الْمَهْدِيِّ إِنْ قَصِرَ فَسَبْعٌ وَإِلَّا فَتِسْعٌ فَتَنَعَمَ فِيهِ أُمَّيِّ نِعْمَةً لَمْ تَنَعَمُوا مِثْلَهَا فَطُ بُوْنِي أَكْلَهَا وَلَا تَدْجُرْ مِنْهُمْ شَيْئًا وَالْمَالُ يَوْمَئِذٍ كُدُوسٌ فَتَقُومُ الرَّحْلُ فَيَقُولُ يَا مَهْدِيَّ اعْطِنِي فَيَقُولُ خُذْ

The Mahdi will be among my nation. If he lives for a short period, it will be seven, and if he lives for a long period, it will be nine, during which my nation will enjoy a time of ease such as it has never enjoyed. The land will bring forth its yield and will not hold back anything, and wealth at that time will be piled up. A man will stand up and say: 'O Mahdi, give me!' He will say: Take. [Sunan Ibn Majah 4083]

لَا تَرْدَادُ الْأَمْرِ إِلَّا شِدَّةٌ وَلَا الدُّنْيَا إِلَّا إِدْبَارًا وَلَا النَّاسُ إِلَّا شَحًّا وَلَا نَقُومُ السَّاعَةِ إِلَّا عَلَى شِرَارِ النَّاسِ وَلَا الْمَهْدِيُّ إِلَّا عِيسَى ابْنُ مَرْيَمَ

Adhering to religion will only become harder and worldly affairs will only become more difficult, and people will only become more stingy, and the Hour will only come upon the worst of people, and the only Mahdi (after Muhammad (ﷺ)) is 'Eisa b. Maryam. [Sunan Ibn Majah 4039]

لن يهلك أمة أنا في أولها وعيسى ابن مريم في آخرها، والمهدي في أوسطها

The nation that has me at the beginning, Eisa b. Maryam at the end and Mahdi in the middle can never be exterminated. [Musnad Ahmad; similar narration is also found in Tarikh Dimashq 51403]

Then they will fill it with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to crawl over snow."

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لَوْ لَمْ تَبْقَ مِنَ الدُّنْيَا إِلَّا نَوْمٌ لَطَوَّلَهُ اللَّهُ عَزَّ وَجَلَّ حَتَّى يَمْلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي
يَمْلِكُ حَتْلَ الدِّلَمِ وَالْقُسْطَنْطِينِيَّةِ

Even if there was only one day left of this world, Allah would make it last until a man from my household took possession of (the mountain of) Dailam (in Iran) and Constantinople. [Sunan Ibn Majah 2884]

الآيَاتُ بَعْدَ الْمِائَتَيْنِ

The signs (will come) after two hundred (years).¹
[Sunan Ibn Majah 4057]

يَكُونُ بَيْنَ الْمُسْلِمِينَ وَبَيْنَ الرُّومِ هُدْنَةٌ وَصُلْحٌ حَتَّى يُعَانِلُوا مَعَهُمْ عَدُوًّا لَهُمْ ،
فَيَغَاسِبُموهُمْ عَنَائِمُهُمْ ، ثُمَّ إِنَّ الرُّومَ يَعْرِضُونَ مَعَ الْمُسْلِمِينَ فَارِسَ فَيَقْتُلُونَ
مُعَانِلِيَهُمْ

Between the Muslims and the Romans, there will be a truce and reconciliation treaty to the extent that they will fight together against their enemy and they (Muslims and Romans) will split the war acquisitions. Then, the Romans with the Muslims will invade Persia. [Nu'aym b. Hammad's Kitab al-Fitan 1233]

حدثنا الوليد بن مسلم قال حدثني قوم قدموا من أهل أرمينية يريدون الشام
فلقوا بها أنا مسلم فقالوا إنا كرهنا عبد الله بن علي وقد أردنا العرلة فقال
أصبتم لا يزال الرايات السود ظاهرة على من باوأهم حتى يدخل الترك من باب
أرمينية قال الوليد وهو أول علامة من علامات انتعاص أمرهم بعد اختلافهم
فيما بينهم

Al-Walid b. Muslim said: 'The black banners (battalions) will remain victorious against those who oppose them until the Turks enter through the door of Armenia'. He added: 'The first sign of the signs of their demise is their dispute among each other'. [Nu'aym b. Hammad's Kitab al-Fitan]

الْمَهْدِيُّ رَجُلٌ مِنْ وَلَدِي ، وَجْهُهُ كَالْكَوْكَبِ الدَّرِّيِّ ، اللَّوْبُ لَوْبٌ عَرَبِيٌّ ، وَالْجِسْمُ
جِسْمٌ إِسْرَائِيلِيٌّ ، يَمْلَأُ الْأَرْضَ عَدْلًا كَمَا مُلِئَتْ حَوْرًا ، فَرَضِي جَلَافَةً أَهْلُ

الأرض وأهل السماء ، والطير في الجوّ ، يملك عشرين سنة

The Mahdi is a man from my descent; his face is bright like a star, his colour is that of the Arabs while his body is that of Israelis; he will fill the earth with justice as it was filled with oppression. The people of the earth and the residents of the heavens will be pleased with his Caliphate along with the birds in the sky. He will rule for 20 years. [Al-ilal al-mutanahiat li-ibn al-Jawzi 1425]

ستكون سنكم وبين الروم أربع هدن! يوم الرابعة على يد رجل من آل هارون،
بدوم سبع سنين، قيل: يا رسول الله من إمام الناس يومئذ؟ قال: من ولدي ابن
أربعين سنة، كأن وجهه كوكب دري، في حده اليمن خال أسود، عليه عباءان
قطوايتان، كأنه من رجال بني إسرائيل، يملك عشرين سنة يستخرج الكور
ويفتح مدائن الشرك

There will be four peace treaties between you and the Romans. The fourth will be mediated through a person who will be from the descendants of (Prophet) Harun (Aaron) (or from the descendants of Heracles according to Nu'aym b. Hammad) and will be upheld for seven years. The people asked: 'O Messenger of Allah, who will be the leader of the people at the time?' He said: (Nu'aym b. Hammad mentions 'The Mahdi'): 'He will be from my progeny and will be forty years of age. His face will be a shining star and he will have a small black spot on his right cheek. He will wear two Qutwaani cloaks as if he is a man from the Israelites. He will reign for 20 years, extract the treasures, and conquer the cities of polytheism. [Mu'jam al-Kabeer of Tabarani 7495 and Kitab al-Fitan of Nu'aym b. Hammad]

These two Hadiths are not just very weak, they are close to fabrications and relying on them is problematic for many reasons. Some people in

recent past used to think that Usama b. Laden is the one that fits into these Hadiths because he was an Arab but had the body and clothes of Israelis. There is one theory that states that the origin of Afghans/Pathans/Pashtuns is Israeli and that they are from the lost tribes of Israel. Linking that with these narrations would appear to fit Usama b. Laden perfectly but that would require ignoring everything else including the direct and explicit Hadiths that mention the Mahdi's name, his father's name, his descent, his emergence in Makkah and so on. Moreover, trying to fit the wrong man in the position requires reliance on weak and fabricated narrations and even these do not fit hand in glove – they are molded, twisted, and made to fit to apply.

إذا رأيتم الرايات السود قد جاءت من قبل خراسان فأبوها، فإن فيها خليفه الله
المهدي

When you see the black banners that have come from Khurasan, go and give him your allegiance, because he is the Khalifah of Allah, the Mahdi.

[Musnad Ahmad 22387; a similar but sound Hadith has been discussed in the main sections of the book – this chain on its own has weakness; however, it is acceptable due to corroborating narrations]

تَخْرُجُ نَاسٌ مِنَ الْمَشْرِقِ قَتْلُوطُونَ لِلْمَهْدِيِّ

People will come from the East, paving the way for the Mahdi (i.e. for his rule).

[Sunan Ibn Majah 4088; this is also weak in chain; however, Ibn Kathir and others consider the message to be sound due to corroborating narrations]

يَخْرُجُ رَجُلٌ مِنْ وَرَاءِ النَّهْرِ يُقَالُ لَهُ الْحَارِثُ بْنُ حَرَائٍ عَلَى مُقَدِّمِهِ رَجُلٌ يُقَالُ لَهُ 'مَنْصُورٌ يُوطِئُ أَوْ يُمَكِّنُ لَأَلِ مُحَمَّدٍ كَمَا مَكَّنَتْ قُرَيْشٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَتَّ عَلَى كُلِّ مُؤْمِنٍ بَصَرُهُ'. أَوْ قَالَ "إِحَاشُهُ"

A man called al-Harith b. Harrath will come forth from *Wara an-Nahr* (across the river i.e. Transoxiana). His army will be led by a man called Mansur who will establish or consolidate things for Muhammad's family as Quraysh consolidated them for the Messenger of Allah (ﷺ). Every believer must help him, or he said: respond to his sermons. [Sunan Abi Dawud 4290 ii]

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ حَشِينَا أَنْ يَكُونَ، بَعْدَ نَبِّنَا حَدَّثَ فَسَأَلْنَا نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "إِنْ فِي أُمَّيِّ الْمُهْدِيِّ يَخْرُجُ يَعِيشُ خَمْسًا أَوْ سَبْعًا أَوْ تِسْعًا". رَيْدُ الشَّائِكِ. قَالَ قُلْنَا وَمَا ذَاكَ قَالَ "سَبِينَ". قَالَ "فَبِحِجَّةٍ إِلَيْهِ رَجُلٌ فَيَقُولُ يَا مُهْدِيٍّ أَعْطِيْنِي أَعْطِيْنِي". قَالَ "فَبِحِجَّتِي لَهُ فِي نَوْبِهِ مَا اسْتَطَاعَ أَنْ يَحْمِلَهُ". قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ وَفَدَّ رُوِيَ مِنْ عَمْرِو وَحْهِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَأَبُو الصِّدِّيقِ النَّجَاشِيُّ اسْمُهُ نَكَرُ بْنُ عَمْرٍو وَيُقَالُ نَكَرُ بْنُ قَنْسٍ

Abu Sa'eed al-Khudri said: 'We feared events to occur after our Prophet (ﷺ), so we asked Allah's Prophet (ﷺ), and he said: "Indeed there will be a Mahdi who comes in my Ummah (ruling) living for five, or seven, or nine."- Zaid was the one in doubt - He said: "We said: What is that?" He said: "Years." He said: "A man will come to him and say: O Mahdi! 'Give to me, give to me! So he will fill in his garment whatever he is able to carry.'" [Jami' al-Tirmizi 2232]

عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "لَا تَقُومُ السَّاعَةُ حَتَّى تَكُونَ أَدْنَى مَسَاحٍ الْمُسْلِمِينَ بَيُولَاءَ". ثُمَّ قَالَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "يَا عَلِيُّ يَا عَلِيُّ يَا عَلِيُّ". قَالَ بَابِي وَأُمِّي. قَالَ "إِنَّكُمْ سَتُعَابِلُونَ بَنِي الْأَصْفَرِ وَيُعَابِلُهُمُ الدِّسُّ مِنْ

نَعْدُكُمْ حَتَّى تَخْرُجَ إِلَيْهِمْ زُوفَةُ الْإِسْلَامِ أَهْلُ الْحِجَارِ الدِّسِ لَا يَخَافُونَ فِي اللَّهِ
لَوْمَةً لَا تُمْ فَيَقْبِضُونَ الْقُسْطَ طَبِيبَةً بِالسَّيْحِ وَالتَّكْبِيرِ فَيُصِيبُونَ عَنَائِمَ لَمْ
تُصِيبُوا مِنْهَا حَتَّى تَعْتَسِمُوا بِالْأَنْبَسَةِ وَتَأْتِي أَبٍ فَيَقُولُ إِنَّ الْمَسِيحَ قَدْ خَرَجَ
فِي بِلَادِكُمْ أَلَا وَهِيَ كِدْنَةُ وَالْأَجْدُ نَادِمٌ وَالتَّارِكُ نَادِمٌ"

It was narrated from Kathir b. 'Abdullah b. 'Amr bin 'Awf, from his father, that his grandfather said: "The Messenger of Allah (ﷺ) said: 'The Hour will not begin until the closest Muslim outpost will be at Baula.' Then he said: 'O 'Ali, O 'Ali, O 'Ali.' He ('Ali) said: 'May my father and mother be ransomed for you.' He said: 'You will fight Banu Asfar (the Romans) and those who come after you will fight them, until the best of the Muslims go out to fight them, the people of Hijaz who do not fear the blame of anyone for the sake of Allah. They will conquer Constantinople with Tasbih and Takbir and will acquire such spoils of war as has never been seen before, which they will distribute by the shieldful. Someone will come and say: '(Imposter) Messiah has appeared in your land!' But he will be lying, so the one who takes (some of the spoils) will regret it, and the one who leaves it behind will regret it too.'" [Sunan Ibn Majah 4094]

قال الوليد والحمرة والنجوم التي رأيناها ليست بالآيات إنما نجم الآيات نجم
ينقلب في الأفاق في صفر أو في ربيعين أو في رجب وعند ذلك يسير خاقان
بالأبراك تسعه روم الطواهر بالرايات والصلب

Al-Walid said: The redness and stars we have seen are not the signs. The star of the signs is a star that flips (or turns) in the horizons in (the month of) Safar or in (the two months of) Rabi (the first and second Rabi), or in (the month of) Rajab. Once this happens, Khakan (possibly Mongols) march with the Turks; next, Romans of Zawahir (will march) with the banners (battalions) and crosses. [Nu'aym b. Hammad's book Kitab al-Fitan]

سيكون بعدي خلفاء، ومن بعد الخلفاء أمراء، ومن بعد الأمراء ملوك، ومن بعد الملوك حبايرة، ثم يخرج رجل من أهل بيتي يملأ الأرض عدلاً كما ملئت جوراً، ثم يؤمر بعده الخطابي، فوالذي بعنني بالحق ما هو بدونه

After me will be Caliphs, and after the Caliphs will be rulers, and after the rulers will be kings, and after the kings will be forceful rule (dictatorships); then a man from my family will appear who will fill the earth with justice as it was filled with oppression. Then after him would be the Qahtani and, by the One Who sent me with the truth, he would not be less than him (the Mahdi). [Mu'jam al-Kabeer 937]

كلوا هذا المال ما طاب لكم، فإذا غادر شيء فدعوه، فإن الله تعالى سيبغبكم من فضله، ولي يفعلوا حتى يأتكم الله بإمام عادل ليس من بني أمية

As long as it is good for you, consume from this wealth and when something is left, leave it because Allah will enrich you from His grace and you will not find real success until Allah sends a just king to you who will not be an Umayyad. [Tarikh Darya and Ibn Asakir]

يكون في آخر الرمان عند نظاهر من العنن وانقطاع من الرمن أمير، أول ما يكون عطاؤه للناس أب يأتيه الرجل فيبحثي له في حجرة، يهيمه من بقل من صدقه ذلك اليوم لما نصب الناس من العرج

In the end times when trials will be abundant, a ruler will emerge who will give handfuls without counting; a man will come and gather from him so much that he will worry as to who will take Zakah (obligatory charity) from him as people will be very content. [Musnad Abi Ya'la and Ibn Asakir]

يكون في رمضان صوب، وفي شوال معمعة، وفي ذي القعدة تجارب العباثل، وفي ذي الحجة يلتهب الحاج، وفي المحرم يبادى مناد من السماء: ألا! إن صعوة الله تعالى من خلقه فلا فاسمعوا له وأطيعوا

There will be a shout in Ramadan (ninth Islamic month), murmuring in Shawwal (tenth month), and

in Zil-Qa'da the tribes will fight, Hajis will be looted in Zil-Hajj, and in Muharram, a caller from Heaven calls: 'The choice of Allah is this person, so listen to him and obey him'. [Nu'aym b. Hammad's Kitab al-Fitan]

يكون في أمني المهدي، إب فصر عمره فسبع سنين وإلا فثمان وإلا فتسع سنين، فتتعم أمني في زمانه نعيماً لم ينعموا مثله قط البر منهم والعاجز، يرسل السماء عليه مدراراً، ولا تدخر الأرض شيئاً من نباتها، ويكون المال كدوساً، يقوم الرجل فيقول: يا مهدي! أعطني، فيقول: حد

In my nation will be the Mahdi; if his age (or duration) is less, it will be for seven, eight, or nine years. In his era my nation will be so happy and content that they would not have been like this before – all, including good and evil, will benefit from it. Skies will pour over abundantly and earth will not restrict any of its produce. Wealth will be abundant; a person will get up and say: 'O Mahdi, give me' so he will reply: 'Take'.

[Mu'jam al-Awsat of Tabarani, Daraqutni in al-Afraad; a similar narration is also found in Ibn Majah]

The following narrations are found spread over the internet; however, none of them are authentic nor do they reach the level to be used as supporting evidences for the authentic narrations. These have been taken from the internet without changing the translations found there.

عن حذيفة، أن النبي (ص) قال لو لم يبق من الدنيا إلا يوم واحد لطوّل الله عز وجل ذلك اليوم حتى يبعث رجلاً من ولدي اسمه اسمي، فقام سلمان الفارسي فقال: يا رسول الله، من أي ولدك؟ قال من ولدي هذا، وضرب بيده

على الحسن

Huzayfah narrated that the Prophet (ﷺ) said: If there is not left in this World except one day, Allah will lengthen it until He sends a man from my descendants; his name is (like) mine." So, Salman al-Farsi stood up and said: O Messenger of Allah; from which of your children? He said: "From my child, this one and he tapped with his hand on Hussain.

[Nuaim b. Hammad's Yanabi al-Mawadda, page 490; Tabarani's al-Mujam al-Kabir, Ibn Hajar al-Haitami's al-Sawaiq al-Muhriqa ala Ahl al-Rafd wa al-Dhalal wa al-Zandaqa, Abu Nuaim's Sifat of al-Mahdi]

قال رسول الله صلى الله عليه وسلم (المهدي يخرج من قرية نسمي فرعه باليمن) السيوطي وأخرج أبو نعيم (7)، وأبو بكر المفضي في ((معجمه)) (94) عن ابن عمرو قال: قال النبي صلى الله عليه وسلم: ((يخرج المهدي من قرية يقال لها فرعة)) نبوءة اشعيا النبي عليه الصلاة والسلام (يقول الرب أقموا راية علي جبل أفرع) سفر اشعيا الإصحاح 13

Many Muslim scholars from various countries will set out to seek the Mahdi, unknown to one another, and up to 310 people will accompany each scholar. Eventually, they will all meet up in Makkah; and when they ask one another why they came, they will all answer: 'We are looking for the Mahdi, who will end this strife and conquer Constantinople, because we have learned his name and those of his father, mother and army. [The Book of Signs of the Mahdi of the End Times, p. 15-75]

وقال محمد بن كعب القرظي: في الكتب المنزلة ، أب أصحاب الكهف يكويون في حواربه ، وأبهم يحجون معه ، ذكره القرطبي في الملاحم ، في آخر كتاب " التذكرة "

People of the Cave will be companions of Eisa (Jesus) and they will perform Hajj (pilgrimage to Makkah) with him. [Mohammad b. Ka'b al-Qarzi's book al-

Kutub al-Munazala, and al-Qurtubi's book al-Tazkira Malahim]

لا نعوذ الساعة حتى يخرج عليهم رجل من أهل بيتي, فيضربهم حتى يرجعوا
إلى الحق, قال: قلت: وكم يملك؟ قال: خمس وأربعين [قال: قلت: ما خمس
[وأربعين؟ قال: لا أدري

"The Hour (of Resurrection) will not occur until a man from my family (Household) emerges. He hits (or kills) them until they return to the truth. I asked: 'For how long does he rule?' He said: 'Five and two.' I asked: 'Five and two what? He said: 'I do not know.'" [Nu'aym b. Hammad's Kitab al-Fitan, Jalaluddin Suyuti's al-Urf al-Wardi fi Akhbar al-Mahdi, a part of al-Hawi li al-Fatawa]

عن سالم بن أبي الجعد قال: يكون المهدي إحدى وعشرين سنة, أو اثنين
وعشرين سنة, ثم يكون آخر من بعده, وهو دونه, وهو صالح, أربع عشرة
سنة, ثم يكون آخر من بعده, وهو دونه, وهو صالح, تسع سنين

Salim b. Abi al-Ja'd said: The Mahdi will be for 21 years or 22 years. Then, there will be another one after him, but less than him. He will be good and remain for 14 years. Then, there will be another one after him, but less than him. He will be good (righteous) and remain for nine years. [Abu al-Hussain b. al-Munadi's al-Malahim]

عن ابن عباس قال: قال رسول الله (ﷺ) - إذا مات الخامس من أهل بيتي
فالهرج الهرج, حتى يموت السابع, ثم كذلك حتى يقوم المهدي

If the fifth (Caliph) from my household dies, then killing starts until the seventh one dies. This remains until the Mahdi rises up. [Nu'aym b. Hammad's Kitab al-Fitan, Jalaluddin Suyuti's al-Urf al-Wardi fi Akhbar al-Mahdi, a part of al-Hawi li al-Fatawa]

عن عبد الله بن عمرو بن العاص قال: وجدت في بعض الكتب يوم عزوا يوم

البرموك, أبو بكر الصديق أصتم اسمه, عمر الفاروق قرب من حديد أصتم اسمه, عثمان ذو النورين أوتي كعلين من الرحمة, لأنه قتل مطلوباً أصتم اسمه, ثم يكون سفايح, ثم يكون منصور, ثم يكون مهدي, ثم يكون الأمين, ثم يكون سين وسلام يعنى صلاحاً وعافية, ثم يكون أمير العُصْب, ستة منهم من ولد كعب بن لؤي, ورجل من فحطاب, كلهم صالح, لا يرى مثله

Abdullah b. Amru b. al-Aas said: I found in some of the Books (of Christians & Jews), when we conquered on the Day of Yarmouk: The name of Abu Bakr al-Siddiq, you got his name right, Omar al-Farouq as an iron horn, Uthman who is Zhu Nourain (the one with two lights) has been given two portions of mercy for he was innocently killed, you got his name right, Then, there will be a Saffah (Butcher). Then, there will be al-Mansur. Then, there will be Mahdi. Then, there will be al-Ameen (Trustworthy). Then, there will be peace. Then, there will be Amir (Prince) of Usab. Six of them will be from the descendants of Ka'b b. Luay, and one man from Qahtan. Each of them (princes) will be good and will not be seen like him. [Nu'aym b. Hammad's Kitab al-Fitan, Jalaluddin Suyuti's al-Urf al-Wardi fi Akhbar al-Mahdi, a part of al-Hawi li al-Fatawa]

عن ابن شوذب: إنما سمي المهدي لأنه يهدي إلى جبل من جبال الشام, يستخرج منه أسعارة من أسعار النواذر, فيجاء بها اليهود, فيسلم على يديه جماعة من اليهود

Ibn Shawzab said: He is called the Mahdi because he will be guided to a mountain in Shaam (Greater Syria) from which he will bring forth some of Books of the Torah to use them when he argues with the Jews. So, under his hands, a group of the Jews will become Muslim. [Imam Abu Amru Uthman b. Saeed al-Dani's Kitab al-Sunan al-Waredah fi al-Fitan]

عن ابن مسعود رضى الله عنه عن النبي (ﷺ) قال إذا كانت صيحة في رمص

فإن يكون معمعة في شوال وبميز القبائل في ذي القعدة وسفك الدماء في ذي الحجة والمحرم وما المحرم يقولها ثلاثا هبها هبها يقتل الناس فيها هرحا هرحا قال فلما وما الصيحة يا رسول الله قال هذه في النصف من رمضان ليلة جمعة فيكون هذه توفى النائم ويقعد القائم وتخرج العواتق من حُدُورهن في ليلة جمعة في سنة كثيرة الزلازل (والبرد) فإذا صلبتم الحجر من يوم الجمعة فادخلوا بيوتكم واعلقوا أبوابكم وسدوا كواكم وذرثوا أنفسكم وسدوا أذانكم فإذا حسستم بالصيحة فحروا لله سجدا وقلوا سبحان القدوس سبحان القدوس ربنا القدوس فإن من فعل ذلك بجا ومن لم يفعل ذلك هلك

Abdullah b. Mas'ud said that the Prophet (ﷺ) said: "When there is a Sayha (scream) in Ramadan, then there will be turmoil in Shawwal, and the tribes will form groups in Zul-Qi'da, and blood will be spilled in Zul-Hijja, and in al-Muharram! What is prohibited?" saying it three times, "Oh, Oh! The people will be killed in a great massacres." He said: "We said: "What is the Sayha (scream), O Messenger of Allah?" He said: "This will be in the middle of Ramadan, on a Friday morning. That will be when the month of Ramadan begins on a Friday night. There will be a Hadda (powerful, hammering sound) that will awaken one who is asleep, and bring the young women out of their rooms, on a Friday night during a year of many earthquakes (and very cold). So when Ramadan begins on a Friday night in that year, then when you have prayed Fajr on Friday in the middle of Ramadan, then enter your houses, close your doors, block your windows, cover yourselves, and block your ears. When you sense the scream, fall down in prostration to Allah and say: "Subhanal-Quddus, subhanal-Quddus, rabbunal-Quddus (Glory be to the Most Holy, glory be to the Most Holy, our Lord is the Most Holy)." For whoever does that will survive, and whoever does not will perish." [Nu'aym b. Hammad's Kitab al-Fitan]

عن فيروز الديلمي قال قال رسول الله (ﷺ) يكون في رمضان صوت قالوا يا رسول الله في أوله أو في وسطه أو في آخره قال لا بل في النصف من رمضان

إذا كانت ليلة البصف ليلة الجمعة يكوّن صوت من السماء يصعق له سبعون ألفاً ويصم سبعون ألفاً قالوا يا رسول الله فمن السالم من أمك قال من لزم بيته وتعود بالسجود وحهر بالكبير لله ثم يتبعه صوت آخر فالصوت الأول صوت حبريل والثاني صوت الشيطان فالصوت في رمضان والمعمعة في شوال وبمير العناتل في ذي القعدة وبغار علي الحاج في ذي الحجة والمحرم وما المحرم أوله بلاء على أمني وآخره فرج لأمني.الراحلة يفتبها ينحو عليها المؤمن خير له من دسكرة تغل مائه ألف

Fairouz al-Dailami said that the Messenger of Allah (ﷺ) said: "In, Ramadan, there will be a Sound (or voice). They said: O Messenger of Allah, is it in its beginning, in its middle, or in its end ? He said: No, in the middle of Ramadan. If the night of the middle is Friday, there will be a sound from the sky that causes death to 70 thousand and causes deafness to 70 thousand. They asked: 'O Messenger of Allah, who will survive from your Umma (nation)?' He said: 'Whoever stays at home, seeks refuge (to Allah) through Sujud (prostration), and openly declares Takbir of Allah ('Allah Akbar'). Then, another sound will follow it. The first sound is the voice of (angel) Gabriel and the second sound is the voice of Satan. The sound is in Ramadan, the disturbance is in Shawwal, the tribes (or nations) form into warring groups in Zul-Qi'da, and it is feared for the pilgrim in Zul-Hijja. In al-Muharram, what is prohibited in Muharram? Its beginning is calamity on my Umma (nation) and its end is a relief to my Umma. A Rahila (an animal or mode of transportation) that may save him is better than a fortress (castle) that shelters one thousand." [Tabarani, Abu Amru Ad-Dani, al-Haithami's Mujama al-Zawa'id]

عن أمير المؤمنين علي قال ابطروا العرج في ثلاث فلما با أمير المؤمنين وما هي قال اختلاف أهل الشام بينهم والرايات السود والفرعة في شهر رمضان وقيل وما الفرعة قال أو ما سمعتم قول الله في القرآن: إِنْ تَشَاءْ نُثَرِّكْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاصِعِينَ. آية بحرج العتاة من حدرها وبوقط النائم وتزعزع البعطات

Ali b. Abi Talib said: "Wait for the end of misery once three things occur." We said: What are they, O' Prince of Believers? He said: "The dispute among the people of Shaam (Greater Syria), the Black Banners, and the Qaz'a in the month of Ramadan. It was asked: "What is the Qaz'a ? He said: "Haven't you heard what Allah said in the Quran (26:4): 'If I wish, I can send down to them from Heaven a sign, such that their necks remain surrendered to it (mesmerized in amazement).' This Aya (sign) that makes a girl come out of her bedroom, wakes up the person who is asleep, and frightens the one who is awake." [Ibn al-Shajari's al-Amali al-Shajaria]

عن شريك أنه قال: بلعني أنه قبل خروج المهدي تنكسف الشمس في شهر رمضان مرتين

Shareek said: There will be two solar eclipses in Ramadan before the Mahdi's advent. [Imam Qurtubi's book Mukhtasar Tazkirah, p. 440]

عن أبي جعفر قال إذا بلغ العباس خراسان طلع بالمشرق القرن ذو الشفا وكان أول ما طلع بهلاك قوم حين غرقهم الله وطلع في زمان إبراهيم عليه السلام حبب ألقوه في النار وحبب أهلك الله فرعون ومن معه وحين قبل يحيى بن زكريا وإذا رأيتم ذلك فاستعدوا بالله من شر الفتى ويكون طلوعه بعد انكساف الشمس والقمر ثم لا يلتون حتى يطهر الأنفع بمصر

Abi Ja'far said: "If the Abbas reaches Khorasan, (a star known as) Horn Zu-Shifa rises in the East. The first time it appeared was at the perishing of the people of (Prophet) Nuh when Allah drowned them. And it rose at the time of (Prophet) Ibrahim when they cast him into fire, and when Allah caused Pharaoh (at the time of Musa) and those with him to perish, and when (Prophet) Yahya (John the Baptist) son of Zakariah was killed. If you see this, seek refuge in Allah against the evilness of Fitan (strifes and tribulations). It will rise after the eclipse of the

sun and the moon. Then, soon the Abqa (a man seeking to rule) in Egypt will appear." [Nu'aym b. Hammad's Kitab al-Fitan, al-Muttaqi al-Hindi's book al-Burhan fi `Alamat al-Mahdi Akhir az-Zaman, p. 32]

عن ابن مسعود قال يكون علامة في صفر وستندأ نجم له ذباب

Ibn Mas'ud said: "There will be a sign in (the month of) Safar and the star with a tail will begin." [Nu'aym b. Hammad's Kitab al-Fitan]

قال الوليد والحمره والنجوم التي رأيناها ليس بالآيات إنما نجم الآيات نجم
تغلب في الآفاق في صفر أو في ربيع أو في رجب وعند ذلك تسير حاقان
بالأبرك تتبعه روم الطواهر بالرايات والصلب

Al-Walid said: "The redness and stars we have seen are not the Ayat (signs). The star of the Ayat (signs) is a star that flips (or turns) in the horizons in (the month of) Safar or in (the two months of) Rabi (the first and second Rabi), or in (the month of) Rajab. Once this happens, Khankan march with the Turks; the Romans of Zawahir will follow with the banners and Crosses." [Nu'aym b. Hammad's Kitab al-Fitan]

قال الوليد وقال كعب هو نجم يطلع من المشرق ويضيء لأهل الأرض كإضاءة
العمر ليلة الندر

Ka'b said: "It is a star that rises from the East and illuminates for the people of the Earth like the illumination of a moon in a full-moon night." [Nu'aym b. Hammad's Kitab al-Fitan]

عن كعب أنه قال يطلع نجم من المشرق قبل خروج المهدي له ذباب قال
وحدثت عن شريك أنه قال بلغني أنه قبل خروج المهدي تنكسف الشمس
في شهر رمضان مرتين

Ka'b said: "A star will rise from the East before the appearance of the Mahdi and it has a tail.' And Sharik said: ' Before the appearance of the Mahdi, the

sun will have an eclipse in the month of Ramadan twice." [Nu'aym b. Hammad's Kitab al-Fitan]

قال ابن فادويه: آية الحدث في رمضان نار تكون في السماء شبيها بأعناق
الحب أو كأعمدة الحديد. فإذا رأتها فأعد لاهلك طعام سنة. قال وربما قال: آية
الحدث عمود نار يطلع من السماء

Ibn Qazuwaih said that Kathir b. Murra said: "The sign of the event of Ramadan will be a fire in the sky like the necks of camels or like iron columns. If you see it, prepare for your family food supplies for a year." Or perhaps he (Kathir b. Murra) said: "The sign of the event is a column of fire originating from the sky. [Ibn al-Shajari's al-Amali al-Shajaria]

أول الآية حمرة تكون في السماء

Kathir b. Murra said: "The beginning of the sign will be redness in the sky." [Ibn al-Shajari's al-Amali al-Shajaria]

عن كثير بن مرة قال آية الحدثان في رمضان والهيش في شوال والبرائل في
ذي القعدة والمعمعة في ذي الحجة وآية ذلك عمود ساطع في السماء من نور

Kathir b. Murra said: "The sign of the occurrence is in Ramadan, and commotion is in Shawwal, Nazail in Zul-Qa'da, fighting is in Zul-Hijja, and the sign of this is an illuminating column of light in the sky." [Nu'aym b. Hammad's Kitab al-Fitan]

خالد بن معدان قال إذا رأيتم عمودا من نار من قبل المشرق في شهر رمضان
في السماء فأعدوا من الطعام ما استطعتم فإنها سنة جوع

Khalid b. Madan said: "If you see a column of fire from the East, in the month of Ramadan, in the sky, get food as much as you can, for it is (going to be) a year of starvation (famine)." [Tabarani, Nu'aym b. Hammad's Kitab al-Fitan]

عن خالد بن معدان قال إنه ستدوا آية عمودا من نار يطلع من قبل المشرق

بראה أهل الأرض كلهم فمى أدرك ذلك فلبعد لأهله طعام سنة

Khalid b. Madan said: "A sign which is a column of fire rising from the East will appear that all people of the World will be able see. Whoever is present (alive) should arrange for his family food supply for one year." [Nu'aym b. Hammad's Kitab al-Fitan]

عن محمد بن جعفر قال علي بن أبي طالب قال ويقتل أخوين من قريش من بني هاشم ويصلبهما على باب المسجد رحل وأخته يقال لهما محمد وفاطمة

Ali b. Abi Taleb said about what the Sufyani does in Makkah: "He (the Sufyani) kills two siblings from Bani Hashim of Quraish, a man and his sister, they are called Mohammad and Fatima. He crucifies them at the gate of the Masjid (in Makkah)." [Nu'aym b. Hammad's Kitab al-Fitan]

عن ابن مسعود قال يخرج رحل من الموالى يمر ويدعو إلى بني هاشم يدعى عبد الله يلى أربع سنين ثم يهلك

Ibn Mas'ud said: "A man from Mawali appears and calls for (the dominion to be for) Bani Hashim (Prophet Mohammad's (ﷺ) family clan). He is called Abdullah. He will rule for four years and then die." [Nu'aym b. Hammad's Kitab al-Fitan]

عن مكحول قال قال رسول الله (ﷺ) في السماء آية لليلتين حلتا وفي شوال المهمة وفي ذي القعدة المعصية وفي ذي الحجة البرائل وفي المحرم وما المحرم قال عبد الوهاب بن بخت وبلغني أن رسول الله (ﷺ) قال في رمضان آية في السماء كعمود ساطع وفي شوال البلاء وفي ذي القعدة الفناء وفي ذي الحجة تنتهب الحاج المحرم وما المحرم

Mak-hul said that the Messenger of Allah (ﷺ) said: "In the sky, there is a sign for two nights. In (the month of) Shawwal, there will be murmuring. In (the month of) Zul-Qi'da, there will be a clash. In (the month of) Zul-Hijja, there will be fighting. In (the month of) al-Muharram: What is prohibited!

عن شهر بن حوشب قال بلغني أن رسول الله (ﷺ) قال يكون في رمضان صوت وفي شوال مهممة وفي ذي القعدة نحارب العيائل وفي ذي الحجة ينتهب الحاج وفي المحرم ينادي مبادي من السماء ألا إله صغوة الله من خلقه فلان فاسمعوا له وأطيعوا

In (the month of) Ramadan, there will be a sound. In Shawwal, there will be a murmuring. In Zul-Qi'da, there will be a fighting among tribes. In Zul-Hijja, the pilgrims will be looted. In Muharram, a caller from Heaven calls: 'The choice of Allah is this person, so listen to him and obey him'. [Nu'aym b. Hammad's Kitab al-Fitan]

عن أبي هريرة رضي الله عنه عن النبي (ﷺ) قال تكون آية في شهر رمضان ثم تظهر عصاة في شوال ثم يكون معمرة في ذي القعدة ثم يسلب الحاج في ذي الحجة ثم ينهك المحارم في المحرم ثم يكون صوت في صفر ثم تنارع العيائل في شهري ربيع ثم العجب كل العجب بين حمادي ورحب ثم يافه مقبلة خير من دسكره نعل مائة ألف

There will be a sign in (the month of) Ramadan. Then, there will splitting into groups in Shawwal. Then, there will be fighting in Zul-Qi'da. Then, the pilgrim will be robbed in Zul-Hijja. Then, the prohibitions will be violated in Muharram. Then, there will be sound in Safar, then the tribes will conflict with each other in the two months of Rabi. Then, the most amazing thing will happen between Jumada and Rajab. Then, a well-fed she-camel will be better than a castle sheltering a thousand (people). [Al-Haakim, Nu'aym b. Hammad's Kitab al-Fitan]

عن كعب قال هلاك بني العباس عند نجم يظهر في الحوف وهدة وواهة يكون ذلك أجمع في شهر رمضان يكون الحمرة ما بين الخميس إلى العشرين من رمضان والهدة فيما بين النصف إلى العشرين والواهة ما بين العشرين إلى أربعة وعشرين ونجم يرمى به يصيب كما يضيء الغمر ثم يلبوي كما تلبوي الحنة حتى تكاد رأساها تلبغى والرحفان في ليلة العسحين والحم الذي يرمى به شهاب ينقض من السماء معها صوت شديد حتى يقع في المشرق ويصيب الناس منه بلاء شديد

Ka'b said: The perishing (end) of Bani al-Abbas (the

progeny of al-Abbas) will be once a star appears in Jawf (region), and a Hadda (powerful, hammering sound) and Wahiya (catastrophe). All of this is in the month of Ramadan. The redness will be between the fifth and the 20th of Ramadan. The Hadda (powerful, hammering sound) is between the middle and the 20th (of Ramadan). The Wahiya (catastrophe) is between the 20th and 24th (of Ramadan). A star thrown (by Allah from Heaven) illuminates like a moon and then turns like a snake until its ends meet. Two tremors will be in the night of Fis'hain. The star thrown (by Allah from Heaven) is a Shahab (asteroid) that rushes from the sky with a powerful sound when it drops in the East and because of it, people will experience magnificent disasters. [Nu'aym b. Hammad's Kitab al-Fitan]

عن كعب قال علامة إعطاع ملك ولد العباس حمرة حمرة تظهر في حو السماء وهذه تكون فيما بين العشر من رمضان إلى خمس عشرة وواحدة فيما بين العشرين إلى الرابع والعشرين من رمضان ويحم يطلع من المشرق يضيء كما يضيء القمر ليلة البدر ثم يعقف قال الوليد وبلغني عن كعب أنه قال فحط في المشرق وواحدة في المغرب وحمرة في الحوف وموت فاشي في القيلة

Ka'b said: "The end of the kingship of Bani al-Abbas (the progeny of al-Abbas) is redness in the sky which occurs between the 10th and 15th of Ramadan. A catastrophe between the 20th and 24th of Ramadan and a star coming from the East that illuminates like a moon in a full moon night, then it turns. Also Ka'b said: "Drought in the East, catastrophe in the West, redness in the interior, death that spreads in Qibla (Makkah)." [Nu'aym b. Hammad's Kitab al-Fitan]

عن حذيفة قال العتن بعد رسول الله (ﷺ) إلى أن تقوم الساعة أربع فتن
فالأولى خمس والثانية عشرون والثالثة عشرون والرابعة الدجال

Huzayfah said: The trials after the Messenger of

Allah (ﷺ) until the Hour (of Resurrection) are four: the first is five (years or months), the second is 20 (years or months), the third is 20 (years or months), and the fourth is the Dajjal (Anti-Christ)." [Nu'aym b. Hammad's Kitab al-Fitan]

عن علي قال: ((الفتن أربع فتنة السراء وفتنة الصراء وفتنة كذا - فذكر معدن الذهب- ثم يخرج رجل من عترة النبي (ﷺ) يصلح الله على يديه أمرهم

Muslim b. Ali said: The tribulations are four: the fitna of pleasure and prosperity, fitna of hardship and afflictions, and fitna of the gold. Then, a man from the family of the Prophet (ﷺ) will emerge and Allah will cause problems to be settled down through him. [Nu'aym b. Hammad's Kitab al-Fitan]

من مخطوطات الكتابخانه في استنبول المخطوطة من بعض المخطوطات الإسلامية الموحدة في دار الكتابخانه بتركيا تحت مسمى أو تصنف (3664) تراث المدينة المصورة) لعالم مدني كان يعيش في بالمدينة المصورة في القرن الثالث الهجري وهو كنده بن زيد ابن بركة المدني)، بعنوان (أسمى المسالك لأيام المهدي الملك لكل الدنيا بأمر الله الملك). ومما جاء بالمخطوطة ((حرب آخر الزمان حرب كوسه المرة الثالثة بعد اثني عشر موت فيهما خلق كبير ، الأولى يشعلها رجل كنيته السيد الكبير، وناي الدنيا باسم (هتلر) حرب الخليج الأولى ((وحرب في بلد أصغر من عجب الدن ، بجمع أهل الدنيا لها ، كأنها أعنى بلد أولم عليها ألوالمون. وأمير فيها سلم راتنه لزعمه الشر الأنة من الشواطئ البعدة العربية ندانة آخر الزمن فتجمع له صربخها من كل الدنيا ، وترد له عرش الملك ويحرب عراق في ملاحم بدايه آخر الزمن. ويحارب أمير الدن الصغير جنوس المهدي ، وحان خراب البلد مره أخرى لاب أميرها سر الفساد ... المهدي بقله ويعود الدن إلى جسده وفي عهد الهجرة بعد الألف وثلاثمائة وأعدوا ععودا يرى ملك الروم أن حرب الدنيا كلها يجب أن تكون ، فأراد الله له حربا. ولم يذهب طويل زمن، عقد وعقد فسلط رجلا من بلاد اسمها (جرمن) له اسم الهر ، أراد أن يملك الدنيا ويحارب الكل في بلاد تلج وخير، فأمسى في غضب الله بعد سنوات بار أرادته فتبلا سر الروس أو الروس)). عبد الباصر والسادات وفي ععود الهجرة بعد الألف وثلاثمائة، عُده حمسا أو سنا يحكم مصر رجل يكنى (ناصر) يدعوه العرب (شجاع العرب) والله في حرب وحرب وما كان منصورا ، ويريد الله لمصر نصرا له حقا في أحب شهوره ، وهو له ، فأرضى مصر رب البيت والعرب بأسمه سادا ، أبوه أبور منه ، لكنه صالح لصوص المسجد الأقصى بالبلد الحزن. وفي عراق الشام رجل متجبرو..... سعياني ، في إحدى عينيه كسل قليل، واسمه من الصدام وهو صدام لمن عارضه، الدنيا جمعت له في كوت صغير دخلها وهو مدهون، ولا خير في السعياني إلا بالإسلام، وهو خير وشر، والويل لحائن المهدي الأمس. وفي ععود الهجرة الإلف وأربع مائة ، وأعد اثني

أو نلانا..... يخرج المهدي الأمنى ، ويحارب كل الكون بجمعوب له الصالون
والمقصوب عليهم ، والذين مردوا على النفاق في بلاد الإسراء والمعراج عند
حبل محدون ، وتخرج له ملكه الدنيا والمكر رانبه اسمها (أمريكا) تراود العالم
يومئذ في الصلال والكفر ، ويهود العالم يومئذ في أعلى عليين يملكون كل
العدس والمدنية المقدسة. وكل البلاد تأتي من البحر والحو إلا بلاد النلج
الرهيب وبلاد الحر الشديد ويرى المهدي ان كل الدنيا عليه بالمكر السيئ،
ويرى الله أسد مكرًا، ويرى أن كل كوب الله له، إله المرجع والمصير، وكل الدنيا
شجرة له أن يملكها فرعاً وجذراً (.....) فيرميهم الله بأكرب رمي ويحرق
عليهم الأرض والبحر والسماء ويمطر السماء مطر السوء، ويلقى أهل الأرض
(كل كفار الأرض، وبأذن الله نزوال كل الكفر

In a rare hand-written book, dated around 300 years after the Hijra, in the Islamic Library "Kitab Khana" of Istanbul, there is a narration reported from Abu Huraira who said: " The war at the end of time will be a World war and will come after two previous ones in which much will perish...In the Hijri year 1400 and count two or three decades... the trustworthy Mahdi will appear, he will fight the whole World and both the Dhaalleen (The Misguided, meaning the Christians) and the Maghdoob Alayhim (Those who have deserved the wrath of God, meaning the Jews) will join against him with the hypocrites in the land of Isra and Miraj at Megiddo (Mageddon). The Queen of the World and deception, an adulteress called America, who will incite the world to deviation and infidelity, will come out against him...The Jews of the World at that time will have the upper hand and will rule the Holy Land and the holy city. And all nations will come to fight by sea and air, except those in the land of extreme cold and the land of extreme heat. And the Mahdi will see that all the World plots against him, but he will see that Allah's plan is stronger than all, and he will see that the World belongs to Allah and to Him it will return, and that the World is but a tree that Allah wills him to rule from its roots to its

branches.....and Allah will hit them (unbelievers) with a disastrous punishment and burn their land and seas and skies and the sky will rain down a harmful shower, the people of the Earth will curse the infidels, and Allah shall will the defeat of the unbelievers." [Qalda b. Zayd b. Baraka's Asma Masalik Li Ayyam Mahdi: Malik Li Kul id-Dunya Bi Amr Allah El-Malik]

The following narrations are also found over the internet but without Arabic text.

Abdullah b. Amr b. al-Aas stated that "If you see or hear about a tyrant in a city who is overpowered by another, and flees to the Romans, then that is the beginning of the greater confrontations. The Romans will come after Muslims." [Nu'aym b. Hammad's Kitab al-Fitan]

Ka'b, speaking about the Romans, said: ".....then you shall make a pact with them (the Romans), then you and they shall attack al-Kufa, and cause destruction." [Nu'aym b. Hammad, Kitab al-Fitan, p. 296]

Hakeem b. Umair said: "...then the Romans will request a pact, and in this pact is al-Kufa's destruction....." [Nu'aym b. Hammad, Kitab al-Fitan, p. 268]

After the Romans oppress, a ruler from my descendants whose name matches mine gets appointed. They (Romans) will wage war against you at a place called al-A'maq. One-third of Muslims will be killed here. On the third day, the battle will turn against the Romans. The Muslims will continue fighting and will conquer Constantinople and seize all the treasures in it. At that moment, they will hear a voice saying: 'The Dajjal has entered your homeland and taken your children captive'." [Al-Muttaqi al-Hindi's book: al-Burhan fi Alamat al-Mahdi Akhir al-Zaman]

Abdullah b. Amr b. al-'Aas that he said: "When the two old men rule: the old man of the Arabs, and the old man of the Romans, then at their hands will be the (beginning of) Malahim (Battles)." [Nu'aym b. Hammad's Kitab al-Fitan]

According to some narrations, Constantinople will have 12 ramparts. During the conquest of Constantinople, the Mahdi will plant a banner (or his staff) as he washes himself for the Morning Prayer, and the sea will part and the waters withdraw from him. He will walk through the path that opens up and crosses to the other side. Then, he will plant another banner and say: "O'

men, learn from this. The sea has given way to us in the same way it did for the people of Israel." Then, they will all utter the Takbeer (Allah Akbar - Allah is Greater). After uttering Takbeer 12 times, the 12 ramparts of the city will collapse. (Ibn Hajar Haithami al-Makki's book al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntazar p. 15-75)

Abu Qubayl al-Ma'afiri said: "While they are like that, a rider will come to them and say: "You are here, but the Dajjal has taken your places among your families!" But it will be false. So whoever listens to the scholars regarding that, then he will stay there along with the spoils that he won, and as for the others, they will depart. And the Muslims will build mosques in Constantinople and invade the lands beyond it, until the Dajjal comes out in the sixth (could be 6th day, 6th month, or 6th year)." [Nu'aym b. Hammad's Kitab al-Fitan]

In the era preceding Qiyamah (Resurrection), the Romans will control/govern the whole world. The Romans will reach Khyber (close to Madina). [Muhaddith Shah Rafi-uddin, Bab al-Qiyamah]

Ibn Shurayh said: "I have heard someone saying that they (enemies) will be twelve banners (battalions or brigades), with twelve thousand (fighter) under each banner. So the Muslims will assemble with their ruler in Bayt al-Maqdis (Jerusalem) and decide to go (retreat) to the City of the Messenger (ﷺ) (Madina), until their furthest outpost will be at As-Sarh and Khyber." [Nu'aym b. Hammad's Kitab al-Fitan]

Narrated from Ka'b b. Alqama: "There will be, after the Fitna (trouble) in Shaam, an eastern one (Fitna) which will be the devastation of the kings and the humiliation of the Arabs, until the people of the Maghrib come out." [Nu'aym b. Hammad, Kitab al-Fitan, No. 53]

The people of Shaam (Greater Syria) will take prisoner the tribes of Egypt. [Ibn Hajar Haytahami, al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntazar, p. 49]

The following narration seems to be about Israel: "And war in a country smaller than the end bone of the spinal cord, the World will gather for its sake, as if it is the richest nation in the world for which the world has gathered to feast around. Its leader will surrender the

banner to the leader of all Evil, which will come from the furthest Western shores (perhaps USA), then the beginning of the end as it wails to all the World to come to its aid. The leader will regain his throne and Iraq will be destroyed in the confrontation at the end of time. The leader of the tiny nation will fight the Army of the Mahdi, and the same tiny nation is again threatened with destruction because its leader is the cause of its corruption....the Mahdi orders his execution and the small bone returns to the main body again". [Qalda b. Zayd b. Baraka's Asma Masalik Li Ayyam Mahdi: Malik Li Kull id-Dunya Bi Amr Allah El-Malik]

Baghdad is destroyed by fire in the End Times... [Resalat Khuruj al-Mahdi, vol. 3, p. 177]

Doomsday will not come until Iraq is attacked and innocent people in Iraq will seek shelter in Shaam. Shaam will be reconstructed and Iraq will be reconstructed. [Muntakhab Kanzul Ummal, vol. 5 p. 254]

The people of Kufa will be divided into three groups (or parties). One group will join the Sufyani army. These are the most wicked people Allah created. Another group will

wage war against them, and these people are the honorable servants of Allah. Another group will join the pillagers, and they are sinners. [An-Najmu Athaqib Fi Bayan Aal al-Mahdi min Awlad Ali b. Abi Talib]

The people of Iraq will be divided into three groups. One part will join the looters. One group will flee, leaving their families behind. And one group will fight and kill. Prepare yourselves for Doomsday when you see this. [Faraid Fawa'id Fikr fi Imam al-Mahdi al-Muntazhar]

The tribulation in Shaam will calm down on the one hand and flare up again on another. This corruption will not end until an angel from the sky calls: 'The Mahdi is your leader. The Mahdi is your Caliph.' [Risalat Khuruj al-Mahdi, p. 63]

There will be such troubles and calamities that nobody will be able to find a place of shelter. These woes will move around Shaam, fall upon Iraq and tie the hands and feet of the Arabian Peninsula. A group of Muslims will fight against troubles in the steppes. Nobody will feel any sympathy for them or even say, 'Alas!' As they try to remedy their woes from one side, the woes will emerge

again on the other side. [Muntakhab Kanz al-Ummal vol. 5, pp. 38-39]

There will be devastation all around the World. Ultimately, Egypt will also be ruined, but until Basra is destroyed, Egypt will remain secure. The destruction of Basra will be due to Iraq's destruction. Meanwhile, the downfall of Egypt will come with the drying up of the Nile... [Qurtubi, Mukhtasar Tazkirah, p. 530]

When there comes to you a document from the East that will be read out to you as: 'From the slave of Allah, 'Abdullah, Amir al-Mu'mineen (leader of the faithful believers)', then await another document coming to you from the West that will be read out to you as: 'From the slave of Allah, 'Abd-Rahman, Amir al-Mu'mineen'. Then, by He (God) in whose hand is Huzayfa's soul, you will fight them near al-Qantarah, and they will expel you far, far away from the land of Egypt and the land of Shaam, and an Arab woman will be sold at the stairs of Damascus for twenty-five dirhams. [Nu'aym b. Hammad, Kitab al-Fitan, No. 52]

'Abdullah son of 'Amru b. al-'As said [regarding the Abyssinians (Ethiopia or East

Africa)]: "They (Abyssinians) will come in their ships, heading towards al-Fustat (Southern Cairo), and they will set out until they settle in Manaf (very close to al-Fustat), where Allah will cause the treasure of Pharaoh to be unearthed for them, and they will take from it (the treasure) what they wish, saying: "We will never find a treasure better than this!" So, they will go back, and the Muslims will follow their trail until they catch up to them. Allah will cause the Abyssinians to be defeated. The Muslims will kill (in the battlefield, many of) them and take (the rest of) them captive, until an Abyssinian will be sold for a cloak." [Nu'aym b. Hammad, Kitab al-Fitan, No. 57]

When the dark people come after the Arabs, they will be defeated and thrown into the lowest part of the Earth. While these circumstances exist, the Sufyani will come with three hundred and sixty men until he reaches Damascus. After a month, he will be followed by thirty thousand from Kalb (tribe). He will send an army to Iraq and kill one hundred thousand in Az-Zawra (possibly refers to Baghdad)..." [Nu'aym b. Hammad's Kitab al-Fitan, Tabarani, and Abu Amru Uthman b. Saeed al-Dani]

This matter will be in al-Madina, then in Shaam, then in the al-Jazirah, then in Iraq, then in al-Madina, then in Bayt al-Maqdis (Jerusalem). And when it comes to Bayt al-Maqdis, then it will be in its homeland. And it will never go away from a people and afterwards return to them. [Nu'aym b. Hammad's Kitab al-Fitan]

Once Imam Ali was asked to describe the Mahdi. He replied: He is a well-built, youthful, with average height and a handsome face. His hair reaches his shoulders, and the light of his face is contrasted by the darkness of his hair and beard. [Muhammad al-Barzanji's book Isha'ah li Ashrat al-Sa'a]

The Mahdi will have wheatish complexion, long straight nose, eyes brows round like bow, big black eyes, very white front two teeth and with a spacing between the teeth, a small black spot on the right cheek, face glowing like a shining star, a mark on his shoulder like that of Prophet Muhammad (ﷺ), complexion like the Arabs and body like the Israelites. He will be slow in speech (with a slight stutter) and when he stutters, he will strike his left thigh with his right hand. He will appear at the age of 40. While praying to

Allah, he will expand his hands for prayers like birds expanding their wings. He will be wearing Qutwani Cloaks. He will resemble in character Prophet Muhammad (ﷺ), but in appearance (or looks), he will be different. [Muhammad al-Barzanji's book Isha'ah li Ashrat al-Sa'a]

Ibn Marduwayh narrates from Ibn Abbas: "Ahl al-Kahf (People of the Cave) will be the Mahdi's helpers (companions)." [Muhammad al-Barzanji's book Isha'ah li Ashrat al-Sa'a]

Abdullah b. Abbas said to Mujahid: "If I have not heard that you are like the people of this House (of Prophet Mohammad (ﷺ)), I would never tell you this." Whereupon Mujahid said: "This surely will be kept a secret, I will not mention it to someone you hate." So Abdullah b. Abbas told him: "There are four people from the House (of Prophet Mohammad (ﷺ)), from us is al-Saffah, and from us is al-Munzir, and from us is al-Mansur, and from us is al-Mahdi." So Mujahid said: "Clarify these four for me." He answered: "As for al-Saffah (the Butcher or Killer), he may kill his supporters and forgive his enemy. al-Munzir (the Warner) will give away plenty of wealth, he will be humble and keep but a little of his rights. Al-Mansur (the

Victorious), will be given victory over his enemy and (be given by Allah) part of what was given to the Messenger of Allah (ﷺ) and that is his (the Prophet's) enemies were frightened away from him the traveling distance of two months, whereas the enemy of the Mansur will be frightened away from him the traveling distance of one month. Al-Mahdi (the Guided) will fill the Earth with justice just as it had been filled with transgression - livestock and foxes will live together peacefully and the Earth will bring forth that which is hidden from its depths - they look like cylinders of gold or silver."

He is called the Mahdi because he will guide the people to a mountain in Shaam (Greater Syria) from which he will bring out the (original lost) Books of the Torah to refute the Jews. Under the command of the Mahdi, the Ark of the Covenant will be brought forth from the Lake Tiberias and will be placed in Jerusalem. [Jalal-uddine AsSuyuti's al-Urf al-Wardi fi Akhbar al-Mahdi, a part of al-Hawi li al-Fatawa]

The reason he is called the Mahdi is that he guides the way to a hidden thing. He will bring forth the Ark of the Covenant from a place known as Antioch. [Jalal-uddine

AsSuyuti's al-Urf al-Wardi fi Akhbar al-Mahdi, a part of al-Hawi li al-Fatawa]

He is called the Mahdi because he is the key to something nobody knows. He will bring forth the Ark of the Covenant from the Cave of Antioch. [Nuaim b. Hammad's book Kitab al-Fitan) and (Ibn Hajar Haithami al-Makki's book al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntazar]

Tamim al-Daari said: "I said: 'O Messenger of Allah (ﷺ), I have never seen a Roman city like the city of Antioch and I have never seen more rain than it has.' Whereupon the Messenger of Allah (ﷺ) said: 'Yes, that is because the Torah, Rod of Moses, Tablets (of the Ten Commandments), and the Table of Solomon, the son of David, are in its caves. There is not a single cloud that comes from any direction to it that does not pour its blessings in that valley. And the days and night will not pass until a man from my musked children live in it. His name is like my name and his father's name is like my father's name; his manners are like my manners. He will fill the world with fairness and justice just as it had been filled by harm and transgressions'." [Ibn Hibban's book al-Dua'fa and Shaykh Abdullah b. Sadek, Grand

Muhaddith of Morocco's book al-Mahdi, Jesus and Dajjal]

Muhammad b. Ali b. al-Hanafiyyah said: 'For our Mahdi, there will be two signs that have never occurred since the creation of the heavens and the Earth: The moon will be eclipsed (lunar eclipse) on the first night of Ramadan, and the sun will be eclipsed (solar eclipse) in its middle (of Ramadan)'. [Imam al Akbar Ali b. Umar al-Daraqutni's Sunan al-Daraqutni]

There are two signs for the Mahdi... The first one is the lunar eclipse on the first night of Ramadan, and the second is the solar eclipse in the middle of this month. [Ibn Hajar al-Haithami's book al-Qawl al-Mukhtasar fi 'Alamat al-Mahdi al-Muntazar, p. 47]

Lunar eclipse will occur in the first night of the Ramadan. In the middle of the Ramadan, solar eclipse will occur. [Muhammad al-Barzanji, al-Isha'ah li Ashrat AsSa'ah, p. 199]

During his reign, on the 14th of the Ramadan, solar eclipse will occur. On the first of that month, moon will darken... [Imam Rabbani, Letters of Rabbani, 380; Letters of

Rabbani, 2-1163]

A star with a tail that illuminates all places will originate from the East, at three or seven-day intervals. [Muhammad al-Barzanji's book al-Isha'ah li Ashrat AsSaa'h]

A huge fire from the East for three or seven nights; darkness will be seen in the sky, and there will be a redness in the sky spread across the horizon, unlike the pink in the horizon with which we are familiar. [Muhammad al-Barzanji's book Isha'ah li Ashrat al-Sa'a]

A call in Ramadan that will be heard by each people in their own language, announcing the Mahdi's advent will awaken those who are asleep and alarm those that are awake. [Muhammad al-Barzanji's book Isha'ah li Ashrat al-Sa'a]

Huzaifah said that the Messenger of Allah (ﷺ) said: "At that point, a call will come from Heaven saying: ' O' people, surely Allah forbids tyrants and their followers for you and (Allah) bestows leadership upon the best of the nation of Muhammad. Join him in Mecca - he is the Mahdi!' " [Nu'aym b. Hammad's Kitab al-Fitan, Tabarani, and Abu

Amru Uthman b. Saeed al-Daani's Kitab al-Sunan al-Waredah fi al-Fitan]

After me, there will be many expeditions (armies). You should be in (or with) the expeditions (armies) of (coming from) Khurasan. [Jalal-uddine AsSuyuti's al-Urf al-Wardi fi Akhbar al-Mahdi, a part of al-Hawi li al-Fatawa]

Sa'eed b. al-Musayyab reported: Black Banners will come from the East from the descendants of al-Abbas. They will remain for whatsoever Allah wishes. Then, small black banners from the East will come to fight a man from the descendants of Abu Sufyan. They will give their allegiance to the Mahdi. [Nuaim b. Hammad's book Kitab al-Fitan]

Al-Zuhri said: The black flags will come from the East, led by mighty men, with long hair and beards, their last names are taken from the names of their home towns and their first names are from a Kunya (nick name, usually starts with 'Abu', which means 'father of'). [Nu'aym b. Hammad's Kitab al-Fitan]

Ammar b.Yasir said: When the Sufyani reaches Kufa and kills the supporters of the

family of Muhammad (ﷺ), the Mahdi will come and the bearer of his banner will be Shuayb, the son of Salih. [Nu'aym b. Hammad's Kitab al-Fitan]

The Earth will swallow a village called Harasta near Damascus. [Muhammad al-Barzanji's book Isha'ah li Ashrat al-Sa'a]

Narrations from Nu'aym b. Hammad's Kitab al-Fitan

The book has mostly weak and unauthentic narrations and most of them were formulated to apply to the times of disputes between *Umayyads* and *Abbasids*. A lot of them are not exactly fabrications but statements of people of those times interpreting some Hadiths according to their times and applying them there and when these reach people in our times, they are taken as applicable in our era by some. Some of the fabrications are not attributed to the Prophet (ﷺ) but to his companions because there is a severe warning to those who attribute lies to the Prophet (ﷺ).

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَنَزَّلْ فِي النَّارِ

Whoever lies upon me purposely, then let him take his seat in the Fire. [Jami' al-Tirmizi 2669]

This prompted some to refrain from attributing these narrations to the Prophet (ﷺ) and some even refrained from attributing them to the companions and hence, majority of the narrations we find are attributed to the successors after the companions and a small percentage go back to the Prophet (ﷺ) albeit with weak and very weak proofs.

Nu'aym b. Hammad is introduced online as a great Hadith scholar and the teacher of the giant Hadith scholar, Imam Bukhari. This tends to give some sort of credibility to the narrations found in his book; however, giant Hadith scholars of the past have stated that although he was a scholar, he reported fabrications (Abu Da'ood), that he was not reliant (Nasa'i), narrated many rejected narrations (Ibn Rajab), and although he was from the people of Sunnah, he is not to be relied upon (Ibn Ma'een).

Authenticity of narrations is very essential and this is why the unreliable narrations from his Kitab al-Fitan are presented as follows.

Start of the fitna in Shaam

Several narrations mention that the fitna will start from Shaam but they also present some strange ideas: There will be fitna of Morocco

(656); Syrians are the lash of God on earth by whom He punishes whom He wills (658, 662); the fitna of Shaam would be like darkness (659, 660, 661); the fitna of Shaam will be repetitive in nature and cause severe hunger where smell of skin would be dearer than musk (665); raising of white palaces in Shaam and plantation of new crops is a sign of destruction (666); and the earth will be devastated 40 years before Shaam (669).

Hadiths pertaining to Sufyani

There are hundreds of Hadiths pertaining to a man called *Sufyani* and none of them are authentic. In fact, none even reach the level to be considered *slightly* weak and hence, usable based on corroborating narrations.

Most of these narrations were fabricated during the era when the *Umayyads* and *Abbasids* had tensions and an evil character was invented who was *prophesied* to come and he would be a descendant of Abu Sufyan from Banu Umayyah. The narrations attributed to the Prophet (ﷺ) are in less quantity while those attributed to scholars of that era are plenty. When this character was fabricated into existence, he was made to be the one who would send the army from Shaam to attack the Mahdi at Ka'bah; however, such scribes did not stop there only and continued to fabricate

and attribute much of evil to *Sufyani* including killing and plundering in Egypt, his links to Morocco, then to Syria, Iraq, Palestine, Madina, Khurasan, and so on.

Many people look at these narrations and try to fit them to their times and even resort to far-fetched interpretations based on creative imaginations, and in so doing they try to apply them to their surroundings. This results in a disaster as applying something that was fabricated for another era centuries back to the modern era will only result in headaches and inaccurate conclusions. Some narrations may appear to apply to our times due to coincidence but they are nothing more than that: a coincidence!

Since such narrations are in several hundreds and cover dozens of pages, they have not been quoted here and this disclaimer about them is as good as quoting them. Therefore, if you encounter any such narration online or anywhere, know that it is not to be trusted. For the sake of the reader's confidence, we present the narration with the *least* amount of weakness and analyze it:

يَخْرُجُ رَجُلٌ يُقَالُ لَهُ : السُّفْيَانِيُّ فِي عُمُقٍ دِمَشْقَى ، وَعَامَّةٌ مِنْ بَنِيهِ مِنْ كَلْبٍ ،
فَيَقْتُلُ حَتَّى يَبْغِرَ تَطَوُّنَ النِّسَاءِ ، وَيَقْتُلُ الصِّبْيَانَ ، فَيَجْمَعُ لَهُمْ قَيْسٌ ، فَيَقْتُلُهَا
حَتَّى لَا يَمْنَعُ دَبِّ بَلْعَةٍ ، وَيَخْرُجُ رَجُلٌ مِنْ أَهْلِ بَيْتِي فِي الْحَرَّةِ ، فَيَبْلُغُ
السُّفْيَانِيَّ ، فَيَنْعَثُ إِلَيْهِ خُنْدًا مِنْ جُنْدِهِ ، فَيَهْزُمُهُمْ ، فَيَسِيرُ إِلَيْهِ السُّفْيَانِيُّ
بِمَنْ مَعَهُ ، حَتَّى إِذَا صَارَ بَيْدَاءَ مِنَ الْأَرْضِ ، خَسِيفَ بِهِمْ ، فَلَا يَنْجُو مِنْهُمْ إِلَّا
الْمُخْتَرِعُ عَنْهُمْ

A man will emerge from the depths of Damascus. He will be called *Sufyani*. Most of those who follow him will be from the tribe of *Kalb*. He will kill by ripping the stomachs of women and even kill the children. A man from my family will appear in the Haram (Ka'bah); the news of his advent will reach the *Sufyani* and he will send to him one of his armies. He (i.e. the Mahdi) will defeat them. They will then travel with whoever remains until they come to a desert and they will be swallowed. None will be saved except the one who had informed the others about them. [Mustadrak al-Hakim 8586]

Saheeh Hadiths mention that the army initially set out to attack the Mahdi would sink into the earth and then another army would be sent that would be *defeated militarily*; this second army would be under a man from Quresh with maternal uncles from *Kalb*. This particular narration has switched the order between these two armies and includes the defeated one before the sinking one and hence, is somewhat problematic. Authentic narrations mention a Qureshi-Kalbi individual whereas the very weak and fabricated ones attribute a name to him: *Sufyani*.

This Hadith has a number of weaknesses to it as one of its narrators (Abdullah b. Uthman) is not strong. Usually people look at the narrators and decide upon the health of the narration; however,

there is much more to it than that. In this chain, one narrator Muhammad b. Isma'il b. Abi Samina did not meet the next in chain Walid b. Muslim and Walid b. Muslim was known to practice *tadlis*² and scholars mention that his attribution to the next in chain, Awza'i is unreliable. The Hadith is narrated by Hakim and he is known to be lenient to authenticate narrations. What we learn is that the existence of such a person, to send the army to attack the Mahdi, is not subject to debate but whether he would be the *Sufyani* is something not reliable. We must continue with our study of Hadiths without attributing a name to this individual.

Narrations surrounding the black banners

There are very few authentic narrations pertaining to the black flags and like most topics, rumors, exaggerations, and fables develop and these have been done so for the black flags as well.

حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ عَبْدِ الْكَرِيمِ أَبِي أُمِّهِ، عَنْ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ، قَالَ: «نَخْرُجُ رَاثَةً سَوْدَاءَ لِسَى الْعَنَاسِ، ثُمَّ نَخْرُجُ مِنْ خُرَاسَانَ أُخْرَى سَوْدَاءَ، فَلَا سَبْطَ سَوْدٍ، وَثَنَاتُهُمْ بَصٌّ، عَلَى مُعَدِّمِهِمْ رَحْلٌ يُقَالُ لَهُ شُعْبٌ بَنُ صَالِحٍ بَنِ شُعْبٍ مِنْ بَنِيهِمْ، يَهْرَمُونَ أَصْحَابَ السُّعْيَابِيِّ حَتَّى يَبْرُلَ بَيْتَ الْمَقْدِسِ، يُوطِئُ لِلْمُهْدِيِّ سُلْطَانَهُ، وَيَمْدُدُ إِلَيْهِ ثَلَاثِمِائَةَ مِنَ الشَّامِ، يَكُونُ «بَيْنَ خُرُوجِهِ وَبَيْنَ أَنْ يُسَلَّمَ الْأَمْرُ لِلْمُهْدِيِّ اثْنَانِ وَسَبْعُونَ شَهْرًا»

Muhammad b. al-Hanafia, said: A black banner (army battalion) of Bani al-Abbas (family of the Prophet (ﷺ)'s uncle, al-Abbas) will come out. Then,

another black banner (army battalion) will come from Khurasan. Their turbans are black and their clothes are white. At their front end will be a man named Shuayb b. Salih, from Tamim (tribe). They will defeat supporters of the Sufyani (and proceed further) until he (Shuayb b. Salih) arrives to Jerusalem (where) he will lay the foundation for the Mahdi's (future) dominion. He will be supplied with three hundred (men) from Shaam. From the time, he comes out (from Khurasan) until he hands over the matter (rule) to the Mahdi, there will be seventy two months (six years). [Nu'aym b. Hammad's Kitab al-Fitan 894]

عَنِ الْحَسَنِ، قَالَ: يَخْرُجُ بِالرَّيِّ رَجُلٌ رُبْعُهُ أَسْمَرٌ مَوْلَى لِبَنِي تَمِيمٍ كَوْسَجٌ، يُعَاثُ لَهُ شُعْبَةُ بْنُ صَالِحٍ فِي أَرْبَعَةِ آلَافٍ، ثِيَابُهُمْ بَيْضٌ، وَرِائُهُمْ سَوْدٌ، يَكُونُ عَلَى مُعَدِّمَةِ الْمَهْدِيِّ، لَا يُلَاقَاهُ أَحَدٌ إِلَّا قُلَّةً

Hassan said: A man will come from Riyy having a medium height and wheatish complexion and will be known as Shu'ayb b. Saleh; he will come with an army of 4,000 with white clothes and black flags with the Mahdi leading them from the front; whoever meets them will join them. [Nu'aym b. Hammad's Kitab al-Fitan 897]

يَخْرُجُ رَجُلٌ مِنْ أَهْلِ بَنِي يَسْعٍ رَأْيَابٍ يَعْبِي بِمَكَّةَ

A person from my family will emerge from Makkah with nine flags. [Nu'aym b. Hammad's Kitab al-Fitan 898]

عَنْ عَمَّارِ بْنِ يَاسِرٍ، قَالَ: الْمَهْدِيُّ عَلَى لَوَانِهِ شُعْبَةُ بْنُ صَالِحٍ

Ammar b. Yasir said: The flag of Mahdi will be in the hands of Shu'ayb b. Saleh. [Nu'aym b. Hammad's Kitab al-Fitan 899]

عَنِ تُتَيْعٍ، قَالَ: تَخْرُجُ الرِّانَاتُ السُّودُ مِنْ خُرَاسَانَ مَعَ قَوْمٍ ضَعَفَاءَ يَجْتَمِعُونَ،
يُؤْتِيهِمُ اللَّهُ نَصْرَهُ، ثُمَّ يَخْرُجُ أَهْلُ الْمَغْرِبِ عَلَى إِثْرِ ذَلِكَ

Tubay said: Black flags will depart from Khurasan with a weak nation. Allah will grant victory to them. Then the people of Maghreb (Morocco) will follow on their footsteps. [Nu'aym b. Hammad's Kitab al-Fitan 900]

عَنِ سَعْدِ بْنِ الْكَلْبِيِّ، قَالَ: «يَخْرُجُ عَلَى لُؤَاءِ الْمَهْدِيِّ عَلَامٌ حَدِيثُ السَّبِيِّ حَبِيفُ
اللَّحْيَةِ أَصْفَرٌ» وَلَمْ يَذْكُرِ الْوَلِيدُ: أَصْفَرٌ «لَوْ قَاتَلَ الْجَبَالَ لَهَرَّهَا» وَقَالَ الْوَلِيدُ:
«لَهَرَّهَا حَتَّى يَنْزِلَ إِبِلَاءُ

Sufyan al-Kalbi said: Leading the army of the Mahdi will be a young man, with light beard, yellow complexion. If he fights mountains, he would crumble them, until he lands in Jerusalem. [Nu'aym b. Hammad's Kitab al-Fitan 902]

عَنِ كَعْبٍ، قَالَ: «إِذَا مَلَكَ رَجُلٌ الشَّامَ، وَآخِرُ مِصْرَ، فَاقْتَتَلَ السَّامِيُّ وَالْمِصْرِيُّ،
وَسَنَى أَهْلُ الشَّامِ فَنَائِلٌ مِنْ مِصْرَ، وَأَقْبَلَ رَجُلٌ مِنَ الْمَشْرِقِ بِرَانَابِ سُودٍ صَعَارٍ
فَقِيلَ صَاحِبُ الشَّامِ، وَهُوَ الَّذِي يُؤَدِّي الطَّاعَةَ إِلَى الْمَهْدِيِّ» قَالَ أَبُو قَيْسٍ: يَكُونُ
بِأَفْرِيقَةَ أَمِيرًا اثْنَا عَشْرَةَ سَنَةً، ثُمَّ يَكُونُ بَعْدَهُ قَبِيلَةٌ، ثُمَّ يَمْلِكُ رَجُلٌ أَسْمَرُ
يَمْلُؤُهَا عَدْلًا، ثُمَّ تَسِيرُ إِلَى الْمَهْدِيِّ فَيُؤَدِّي إِلَيْهِ الطَّاعَةَ وَيُعَايِلُ عَنْهُ

Ka'b said: When a man becomes king of Shaam and another of Egypt, they will fight each other. Those of Shaam will imprison some tribes of Egypt. Then a man from the east will come with small black flags and he will be the one who would follow and obey the Mahdi.

One of the narrators (Abu Qabeel) added: In Africa, there will be a prince for 12 years after whom, there will be a fitna followed by a dark man ruling and bringing justice. Then he will march to the Mahdi and declare allegiance to him and fight for him. [Nu'aym b. Hammad's Kitab al-Fitan 903]

Several narrations mention the black flags from the east coming to the aid of the Mahdi giving some extra, but inauthentic, details: They will come from the east (904, 921); they will stay in Kufa along the way (909); and they will be Abbasids and destroy all their enemies including the Umayyads, and the Berbers will reach Shaam before the Mahdi (910).

سَمِعْتُ عَمْرُو بْنَ مُرَّةَ الْحَمَلِيِّ، صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَنُخْرِجَنَّ مِنْ خُرَاسَانَ رَايَةَ سُودَاءَ، حَتَّى تُرْبَطَ خَيُْولُهَا بِهَذَا الزَّيْتُونِ الَّذِي بَيْنَ بَيْتِ لَهْيَا وَخُرَسَانَا»، قُلْنَا: مَا بَيْنَ هَاتَيْنِ زَيْتُونَةٍ؟ قَالَ: «سَمِئَصُ نَبِيْهُمَا زَيْتُونٌ، حَتَّى تَبْرُلَهَا أَهْلُ بَلَدِ الرَّايَةِ فَتُرْبَطَ خَيُْولُهَا بِهَا» قَالَ عِنْدَ اللَّهِ بَيْنَ آدَمَ وَحَدَّثَ بِهَذَا الْحَدِيثِ عِنْدَ الرَّحْمَنِ بْنِ سَلَمَانَ فَقَالَ: إِنَّمَا يُرْبَطُ بِهَا أَهْلُ الرَّايَةِ السُّودَاءُ النَّابِيَةِ الَّتِي يَخْرُجُ عَلَى الرَّايَةِ الْأُولَى، فَإِذَا بَرَكُوا حَرَّحَ عَلَيْهِمْ خَارِجِيٌّ مِنْ أَهْلِ هَذِهِ فَلَا يَجِدُ مِنْ أَهْلِ الرَّايَةِ الْأُولَى إِلَّا مُخْتَفِيًا فِيهِمْ مُهْمٌ

Amru b. Marra al-Jamli said that the Prophet (ﷺ) said: 'Surely, black flags from Khurasan will go out until a group (of them) will tie their horse leashes to the olive trees between Beit Lahia (in Palestine) and Harasta (near Damascus)'. We said: There are no olive trees between these two (places) He said: 'They will be grown there so that those people will come and tie their horses there'. [Nu'aym b. Hammad's Kitab al-Fitan 905]

حَدَّثَنَا الْوَلِيدُ، قَالَ: «بَلَغَنِي أَنَّ هَذَا الْهَاشِمِيَّ، أَخُو الْمُهَدِّيِّ لِأَبِيهِ، وَقَالَ نَعَصُهُمْ: هُوَ ابْنُ عَمِّهِ

Walid said: It has reached to me that the Hashmi will be the cousin of Mahdi (from father's side) and some have said that he will be his uncle.

[Nu'aym b. Hammad's Kitab al-Fitan 916; no. 917 states that he (Hashmi) will die after being defeated and will come when Mahdi comes]

عَنِ الرَّهْزِيِّ، قَالَ: تَبْعْتُ مِنَ الْكُوفَةِ نَعْتًا إِلَى مَرُوءٍ وَنَعْتًا إِلَى الْحِجَازِ

Al Zuhri is reported to have said: A battalion will be sent from Kufa to Maruw and another to Hijaz. [Nu'aym b. Hammad's Kitab al-Fitan 919]

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: يَخْرُجُ رَجُلٌ قَتَلَ الْمَهْدِيَّ مِنْ أَهْلِ بَيْتِهِ بِالْمَشْرِقِ، يَحْمِلُ السَّيْفَ عَلَى عَاقِبِهِ نَمَاسَةً أَشْهُرٍ، يَقْتُلُ وَتُمْتَلُ وَسَوْحَةٌ إِلَى سَبِّ الْمُقَدَّسِ، فَلَا يَبْلُغُهُ حَتَّى يَمُوتَ

Ali b. Abi Talib said: A man will come out from the east before the Mahdi, from his family, carrying a sword for eight months, killing and maiming people. He will go to Jerusalem and die upon conquering it. [Nu'aym b. Hammad's Kitab al-Fitan 920]

Army sent to attack him

Several narrations mention the army that will come to attack the Mahdi at the Ka'bah. We read the authentic ones earlier; however, Kitab al-Fitan of Nu'aym b. Hammad provides us with many inauthentic ones as well: This army sent towards Makkah will capture, imprison, and kill the family of the Prophet (ﷺ) including many women and children; it would be then that the Mahdi would run from Madina to Makkah (923); this army would be sent by *Sufyani* (924); sanctity of Madina would be considered halal and many would be slaughtered there (925); *Hashmi* ruler of Madina would not be welcomed by the Makkan ruler and after a war of words, the Makkan will kill the *Hashmi* ruler. A supporter of the Hashmi will kill the Makkan and go to Taif after which

Makkans and Madinans will fight; they will conquer Madina and the ruler of Madina of that time will send an army to Makkah and defeat them and these people will confront the Caliph who will send an army to Makkah (926 and 927 with some variation); the people of Madina will be slaughtered for three days straight (928) near a place called *Ahjaz al-Zayt* (929); sign of Madinan war is the coming of the leader of Egypt (930); *Sufyani* will oppress the *Hashmis* (930, 931, 932, 945); 600 commanders from Shaam will be sent to attack the ruler of Makkah after the Makkans would have defeated the Madinans and they will all sink into the earth (934); the army to attack the Mahdi will come from Morocco (or North Africa) (936); a man from *Banu Qais* will be leading 70,000 men coming to attack the Mahdi and angel Jibreel will call out loud, so that everyone can hear, and destroy this army (937); *Sufyani* will send this army from Egypt (938); a pure soul (*Nafs Zakiyyah*) will be killed after this army is buried (940); only two men from Kalb tribe named *Wabr* and *Wabeer* will survive this sinking into the earth and their heads will be turned backwards (941, 946, 947, 949); this army will be 12,000 strong (943); it will come from Kufa and 1/3 will die along the way, 1/3 will have their faces disfigured and faces and feet turned backwards, 1/3 will remain and they will march towards Makkah (944); in the sinking army a man

from *Bajila* tribe will survive whose head will be turned backwards (948).

Signs before the Mahdi's emergence

The narrations that speak of the signs before the Mahdi's emergence contain several weak ones as well: an unspecified sign will emerge from the sun (951); battalions will come from the West (or Morocco) led by a crippled man from Kinda tribe (952); two-thirds of world population ends; half of them through wars and remaining by other than that (959); people will start spitting on each other's faces (960); Mahdi will come in the year 204 (962); Turks will overpower the Arabs, their Caliph will die to be replaced by a weak person, western part of Damascus Mosque will collapse, three people will appear in Shaam, Moroccans will attack Egyptians, and *Sufyani* will emerge (963); a man will sell a very beautiful woman for the price of her weight (964); a voice from heaven will call out to introduce the Mahdi (965); an ungodly descendant of the Prophet (ﷺ) would rule and die just before the Mahdi appears (966); a tribal chief *Qeel* and his son remain (967); a man will kill all the *Umayyads* (except their women) and no one else (968); Euphrates will uncover gold due to which seven out of nine will die in war (969); this gold will uncover after a fitna lasting 12 years (970); those fighting will be

many groups eventually resulting in three remaining and all of this will be after a blast and damage in Ramadan – one of those fighting would be named Abdullah (971); the fourth fitna will last for eight years followed by uncovering of gold by Euphrates over which war will ensue and eight out of nine will be killed (972).

Signs of the Mahdi's emergence

Some signs of the Mahdi's emergence, inauthentically reported in Kitab al-Fitan, state: The fitna will be recurring and a call and hand from heaven will appear announcing to follow this leader (Mahdi) (973, 976, 977, 978, 979, 980, 981, 982, 992); Shaytan will call from earth that another person (from the progeny of Jesus) is the leader to be followed (974, 983); these multiple voices will quarrel with each other and a battle will ensue (985); *Sufyani* will be before this leader (Mahdi) (975, 984, 997) and defeat the black flags (996); there will be a large sound or blast in Ramadan, murmuring in Shawwal, war in Zul-Qa'da, and bloodshed during Hajj (986, 988, 989); Mahdi would be hugging the shroud of Ka'bah and crying at that time when people would forcefully pledge to him (987, 993); around 310 or so people would depart from Shaam to seek the Mahdi (990); Iraqis will also come and pledge to the Mahdi (1001); Mahdi will get his governance

with ease and no effort while he would be in his home (995); the time of Mahdi's pledge would be Isha (around an hour after sunset) and will have some signs with him including the Prophet (ﷺ)'s flag and sword, brightness and eloquent speech and he will give a sermon. He will come during thunder in autumn season, conquer Makkah and Madina region, release the Hashmi prisoners, be invited by the black flags in Kufa, he will send his army to nearby areas to bring justice there and eventually conquer Constantinople (999); and seven scholars with 313 people each will arrive seeking the Mahdi (1000).

Emergence of the Mahdi

When the Mahdi appears, he is reported to perform many deeds, albeit without authenticity as follows: He will confront the *Sufyani* in Jerusalem with 12,000 soldiers and have a back and forth tussle with Sufyani over the pledge of allegiance (1002); *Sufyani* will pledge to Mahdi and take it back and so the Mahdi will have him killed for that (1003); Mahdi's enemies will not fight him due to fear and will be defeated without a fight, he will defeat seven flags from Shaam, and everyone will speak without any fear (1005); people of Shaam will be very miserable that even foxes would be able to defeat them, then a *Qureshi* will appear with three black flags one of which

will seek kingship for itself and it will be crushed (1006); another narration mentions seven flags instead of three (1007); *Sufyani* will be put to death and his belongings sold (1008, 1009, 1011, 1012, 1013); a descendant of the Prophet (ﷺ) will ruthlessly kill for 18 months and imitate the way of *Umayyads* and *Abbasids* (1011); there will be two Caliphates; one in Jerusalem and one in Damascus – the latter would be very misguided (1017, 1058, 1059); the Jerusalemite Caliph will kill the Damascene Caliph (1018); *Sufyani* will voluntarily hand over his Caliphate to the Mahdi (1019); and the army to attack the Mahdi will come from Kufa sent by *Sakhri*, it will sink and two people will survive – one will provide good news to the Mahdi and the other will scare the *Sakhri* who will reach Shaam and send a second army towards the Mahdi following which the *Sakhri* will pledge obedience to the Mahdi; later on a man named *Kinana* will emerge from Kalb tribe and confront the Mahdi but his troops will retreat and he will be captured and slaughtered like a sheep; a single woman from Kalb will be sold for eight dirhams (1020, 1021).

Life and justice of the Mahdi

Nu'aym b. Hammad reports that: The Mahdi will excavate the ark of covenant containing the original Torah and original Injeel (Gospel) from a

cave in Antioch (1022, 1029); another narration mentions that it would be found in Lake Tiberius and all but a few Jews will embrace Islam (1050); another narration mentions that the staff of Musa (عليه السلام), original Injeel (Gospel), the relics and jewelry of Jerusalem would be under the eighth tile of the great church of Rome (Europe) from the eastern gate entrance (1326); another narration mentions that only a group of 3,000 Jews will embrace Islam (1035); he would also extract the cloth spread out for food (or dining table) of the Prophet Sulaiman, son of the Prophet Da'ood (1200); he would be called Mahdi because he would guide to hidden things (1023); Mahdi will stop injustice to such an extent that even if it is hidden between the teeth of a person, he will pull it out (1024); he will carry the flag of the Prophet (1025) (ﷺ); on it would be written al-bay'atallah (only for God) (1026); Ibn Sireen is reported to have said that the Mahdi is better than both Abu Bakr and Umar (1027) and even some prophets (1036); during Mahdi's rule there will be so much peace that one woman will perform Hajj (pilgrimage) with five other women without a man (1030); Mahdi will be strict with kings (1031); he will extract treasures (1037); there are three Mahdis and these are Umar b. Abdul Aziz, the Mahdi, and Eisa b. Maryam (1043, 1044); when the Mahdi comes, reward of good deeds will be increased and bad deeds will be forgiven, he

will spend on rulers and have mercy on the poor (1045, 1046); during his reign a child will wish to be grown up (an adult) and grown ups (adults) will wish to be children (1047); after his death, the world will revert to warfare (1052); Mahdi would be called Suffah (1056); Caliphate will be formed in Jerusalem (1057); and the Mahdi will defeat the Turks and conquer Shaam and frees all slaves (1060).

The Mahdi's description

There are several unreliable descriptions of the Mahdi: He would be 51 or 52 years old (1066); he would be 40 years old (1067); he would be a youth (1068); he would be 60 years old (1075); he would be 18 years old and have long eye lashes and big eyes, and give sermon on a pulpit in Damascus (1072); he will stammer (or have speech impediment) and strike his right hand on left thigh when being bothered by it (1069); he will be called Suffah (1070); he would be born in Madina and migrate to Jerusalem, will have a thick beard, beautiful eyes and bright teeth, will have a mole on his cheek, a mark of the Prophet (ﷺ) on his shoulder and will carry the flag of the Prophet (ﷺ) with a stone in it, he will be helped by 3,000 angels and will be between 30 and 40 years of age (1073); and he will be wheatish in colour having an average built (1074).

Mahdi's name

Authentic Hadiths mention that his name would be the same as that of the Prophet (ﷺ) and his father's name would also be the same as that of the Prophet (ﷺ) i.e. his full name may be Muhammad b. Abdullah. It is not necessary that this would be his exact name because some cultures have middle names as well and the Mahdi may have a middle name, or names, between his first name *Muhammad* and father's name *Abdullah*. Some people have a misconception that his mother's name would also be the same as that of the Prophet (ﷺ)'s mother; however, there is no basis for that and Nu'aym b. Hammad does not even report a weak narration for that.

The Lineage of the Mahdi

We earlier established that the Mahdi would be a descendant of the Prophet (ﷺ) through his grandson Hassan (رضي الله عنه). There are weak narrations that mention that the Mahdi's ancestry would reach Hussain (رضي الله عنه), the brother of Hassan (رضي الله عنه) (1095); Umar b. Abdul Aziz is the Mahdi (1098, 1099) ; Mahdi will be from the descendants of Abbas (1105); Mahdi is Eisa b. Maryam (1108, 1109, 1119); he will be Qureshi but have an origin and roots in Yemen

(1115, 1187); in his era, even the goats will not fight each other; there would be multiple Mahdis (1116); and he will be present for 40 years (1120).

Length of his rule

Authentic narrations state that the Mahdi will rule for seven or nine years; however, there are other durations reported with weak authenticity: He will stay among the Muslims for 39 years (1127); for 40 years (1120, 1131); he will be 30 years old (1129); he will rule for seven years, two months and a few days (1130); he will be for 24 years (1131); he will rule for 14 years (1132); and he will rule for either 30 or 40 years (1133).

What happens after the Mahdi

During the time of the Mahdi, the Dajjal will appear and the Mahdi will live to see and meet Eisa (عليه السلام). Some unreliable narrations mention things contrary to this: After the Mahdi, there would be intense civil war for power where non-Arabs will succeed until Dajjal emerges (1134); a family member of the Mahdi, having both good and bad (but more bad) in him, will assume power following which another family member will kill him and severe war will break out – man from Mudar tribe will assume power and make people disbelievers and will fight the

Yemenis and be defeated (1135); after Mahdi, a *Makhzumi*, who will be oppressive, will assume power and settle in Jerusalem – their women will be extravagant and of immodest dressing. He will expel the Yemenis until they settle in the woods in Palestine after which people will pledge to *Mansur*. The *Makhzumi* will kill nine out of ten people from the *Mansuri* delegation followed by killing four out of five of another *Mansuri* delegation. Mansur will be at war with *Makhzumi* and defeat him killing each and every single Qureshi (1136); a lot more tribes are mentioned in another narration including *Qais*, *Mawali*, *Mudar*, *Oman* and *Qahtan* (1137); a narration mentions that the Mahdi is *Qahtani* (1138); whoever finds the era of *Makhzumi* will not have his mother remaining (1141); some narrations introduce a new character called *Yamani* (1142, 1143, 1153); this *Yamani* will conquer Rome (1147); after Quresh, there will only be *Jahilyyiah* (extreme ignorance) (1149); a time will come when Qureshis will be sought and hunted so that none remain (1150, 1151, 1156, 1157); this will be because people will blame Qureshis for the chaos and warfare (1152); the Caliphs after Mahdi, from his family, would be so oppressive that people will long for *Umayyads* and *Abbasids* and they will rule for 200 years (1159); during this time, Constantinople will be invaded and rule will be handed over to Eisa b. Maryam

(1160); when Qureshis take over Jerusalem, all wars will be over for good (1161); their leader will have 12,000 protectors (1162, 1178); his protectors will be 36,000 with 12,000 on each entrance (1163); his age will be long and there would be much evil in his era (1164); one evil would be that a woman will be paraded naked and an objecting person would be crushed to death (1165); Yemenis will be very oppressed (1166); there would be severe tribal wars (1167); Yemenis will be victorious (1168); *Qais* tribe will rule Shaam (1169); a Yemeni Caliph will emerge from those expelled from Jerusalem (1171); religion will continue to diminish until no one will even mention Allah (1175); three good rulers will come back to back ruling for 40 years conquering the whole world (1177); there will be more tribal wars (1179, 1180); there will be multiple Mahdis and one of them will hand over the rule to Eisa b. Maryam (1181); there will be a Mahdi who he will expel Yemenis, after him would be Mansur and then again would be another Mahdi who will conquer Rome (1186); obey Quresh but don't be like them (1188); Quresh will be the first to be exterminated (1191, 1197); after the death of the Mahdi, the Caliph will wage war against the Palestinians and seek help from Jordanians but he will also wage war against them and will have to flee to Damascus where he will be slaughtered and this will be the

beginning of the great wars (*Malahim*) (1194); and the companions of the Mahdi who will eventually meet Eisa b. Maryam will be as good as, or better than, the Sahaba (companions) (1217).

There are numerous such narrations which are filled with confused ideas speaking along similar lines; it appears that the discussions involving some incidents in the past were assumed as end times then and interpreted accordingly which resulted in these confused and confusing mistakes reaching us in this manner.

Battle for Hind

عَنْ كَعْبٍ، قَالَ: يَبْعَثُ مَلِكٌ فِي بَيْتِ الْمَقْدِسِ حَيْشًا إِلَى الْهِنْدِ فَيَفْتَحُهَا، فَيَطْنُوا
أَرْضَ الْهِنْدِ، وَيَأْخُذُوا كُنُوزَهَا، فَيُصِيرُهُ ذَلِكَ الْمَلِكُ جَلِيَّةً لِبَيْتِ الْمَقْدِسِ، وَيُعْدِمُ
عَلَيْهِ ذَلِكَ الْحَيْشُ بِمُلُوكِ الْهِنْدِ مُعَلِّينَ، وَيَفْتَحُ لَهُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ،
وَيَكُونُ مَقَامُهُمْ فِي الْهِنْدِ إِلَى خُرُوجِ الدَّحَالِ

Ka'b said: King in Jerusalem would send an army to the land of India to conquer it. They would destroy the land of India and possess its treasures. The king would decorate Jerusalem with those treasures. That army would bring Indian kings to the king (in Jerusalem) and they would conquer what is between the east and west. They would stay in India till the emergence of Dajjal. [Nu'aym b. Hammad in Kitab al-fitan 1235]

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
وَذَكَرَ الْهِنْدَ، فَقَالَ: لَنَعْرُوبَ الْهِنْدَ لَكُمْ حَيْشٌ، يَفْتَحُ اللَّهُ عَلَيْهِمْ حَتَّى يَأْتُوا
بِمُلُوكِهِمْ مُعَلِّينَ بِالسَّلَاسِلِ، يَغِيرُ اللَّهُ دُونَهُمْ، فَيَنْصَرِفُونَ حِينَ يَنْصَرِفُونَ
فَيَجِدُونَ أَنَّ مَرْتِمَ بِالشَّامِ قَالَ أَبُو هُرَيْرَةَ: إِنَّ أَنَا أَذْرَكْتُ نَلَكَ الْعَرُودَةَ بَعْتُ كُلَّ

طارف لي ونالدي وعزوتها، فإذا فتح الله علينا وانصرفا فأنا أئو هُريرة المَحَرَّر،
 بَعْدُ الشَّامَ فَنَجِدُ فِيهَا عِيسَى ابْنَ مَرْيَمَ، فَلَأُخْرِصِيَّ أَبْ أَدْنُو مِنِّي فَأُخْرِجُهُ أَبِي
 قَدْ صَحَّيْتُكَ يَا رَسُولَ اللَّهِ، قَالَ: فَتَنَسَّيْتُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 وَصَجَكَ، ثُمَّ قَالَ: هُنَّاهُ هُنَّاهُ

Abu Hurayrah narrated that the Prophet (ﷺ) mentioned India saying: An army from among you will battle India and Allah will grant them victory until they put their kings in chains. Allah will forgive their sins; they will depart when they depart and when they do so, they will find the Son of Maryam in Syria. Abu Hurayrah said: If I find that battle, I will sell all my belongings and fight this war and if Allah gives us conquest and victory, I will be Abu Hurayrah the free, going to Syria to find Eisa b. Maryam there. I will meet him and inform him that I am your companion O Messenger of Allah. He (the Prophet) smiled and said: Very difficult, very difficult. [Nu'aym b. Hammad in Kitab al-fitan 1236]

حَدَّثَنَا هُشَيْمٌ، عَنْ سَيَّارِ أَبِي الْحَكَمِ، عَنِ خَبْرِ بْنِ عُبَيْدَةَ، عَنْ أَبِي هُرَيْرَةَ،
 رَضِيَ اللَّهُ عَنْهُ قَالَ: «وَعَدَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُرُوهَ الْهِنْدِ، وَإِنْ
 أَذْرَكْتُمُهَا أَنْفَعْتُ فِيهَا نَفْسِي وَمَالِي، فَإِنْ اسْتَشْهَدْتُ كُتِبَ مِنِّي أَفْضَلُ الشُّهَدَاءِ،
 «وَإِنْ رَحَعْتُ فَأَنَا أئْوُ هُرِيرَةُ الْمُحَرَّرِ»

It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) promised us that we would invade India. If I live to see that, I will sacrifice myself and my wealth. If I am killed, I will be one of the best of the martyrs, and if I come back, I will be Abu Hurairah al-Muharrar (the one freed from the fire). [Nu'aym b. Hammad's Kitab al-Fitan 1237]

عَنْ أَرْطَاةَ، قَالَ: عَلَى بَذِي ذَلِكَ الْخَلِيفَةُ الْيَمَانِيَّةُ الَّتِي تُفْخِ الْقُسْطُطَنْطِينِيَّةُ
 وَرُومِيَّةُ عَلَى يَدَيْهِ، يَخْرُجُ الدَّخَالُ وَفِي رَمَاهِ بَنِي عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ
 السَّلَامُ، عَلَى يَدَيْهِ تَكُونُ غُرُوهُ الْهِنْدِ، وَهُوَ مِنْ بَنِي هَاشِمٍ

Arta' said: Upon the hands of the Yemeni caliph, Constantinople and Rome will be conquered. In his

time, the Dajjal will emerge and Eisa b. Maryam will descend. Upon his hand would be the battle of India and he is from Banu Hashim (Qureshi) [i.e. the Mahdi]. [Nu'aym b. Hammad in Kitab al-fitan 1238; a similar narration is found in brief in 1201]

نَعْرُو قَوْمَ مِنْ أُمَّيِّ الْهِنْدِ، نَفْتَحُ اللَّهُ عَلَيْهِمْ حَتَّى نَأْتُوا بِمُلُوكِ الْهِنْدِ مَعْلُولِينَ فِي
السَّلَاسِلِ، فَيَغْفِرُ اللَّهُ لَهُمْ ذُنُوبَهُمْ، فَيَنْصَرِفُونَ إِلَى الشَّامِ، فَيَجِدُونَ عِيسَى
ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ بِالشَّامِ

A nation from my Ummah will fight against India and Allah will grant them victory until they put their kings in chains. Allah will forgive their sins; then they will depart to Syria and will find the Son of Maryam in Syria. [Nu'aym b. Hammad in Kitab al-fitan 1239]

A'maq and the conquest of Constantinople

Authentic narrations mention that for the *Malhama* (Armageddon war), the Romans will land at A'maq or Dabiq. Inauthentic narrations give some added details where some align while the rest contradict the authentic reports: A Roman king who would not be disobeyed will march with his soldiers and eat in Muslims' plates. One-tenth of them will fight and the Romans will not become tired. Muslims will also be like this and the Romans will flee while those who would fight from among them would be killed and in such large numbers that a bird flying over the bodies would die due to the stench. Martyrs of this war will get double the

reward and the remainder of this force will confront the Dajjal (1250); Tibaras (refer 1431) will have heavy built, wheatish color, broad forehead and dirty, crooked teeth. He will be 60 years old and shed blood like water. When he reaches A'maq, Muslims will gather from distant places of Yemen but they will start fighting each other. One group of Muslims will retreat, the remaining Muslims will confront the Romans and one group of them will be rewarded in the form of 70 martyrs and the rest will remain alive and get double the reward. A sea will part in half which the Muslims will cross and go to Rome and conquer it by *Takbir*, *Tahleel*, and *Tahmid* (1251); and further details about the Roman onslaught, their arms, ships, and numbers, their landing in Shaam and plundering the nearby areas along with other details are stated in great detail (1252-1285, 1287-1427).

عَنِ ارْطَاةَ: فَالْمَلْحَمَةُ الْأُولَى فِي قَوْلِ دَانِيَالٍ نَكُوبُ بِالْإِسْكَانْدَرِيَّةِ، نَحْرُ حَوْسٍ
يُسْقِيهِمْ فَيَسْتَنْفِثُ أَهْلُ مِصْرَ بِأَهْلِ الشَّامِ، فَيَلْقَوْنَ فَيَقْتُلُونَ وَتَالَا شَدِيدًا،
فِيهِمْ الْمُسْلِمُونَ الرُّومَ بَعْدَ حَرْبٍ شَدِيدٍ، ثُمَّ يُفِيضُونَ عَلَيْهَا وَيَحْمِقُونَ حَمَقًا
عَظِيمًا، ثُمَّ يَقْبَلُونَ فَيَنْزِلُونَ بِأَفَا فِلَسْطِينَ، عَشْرَةَ أَهْمَالٍ، وَيَغْصِمُ أَهْلُهُ
بِذَرَارَتِهِمْ فِي الْحِمَالِ، فَيُلْقَاهُمُ الْمُسْلِمُونَ فَيَطْفِرُونَ بِهِمْ، وَيَقْتُلُونَ مَلِكَهُمْ،
وَالْمَلْحَمَةُ الثَّانِيَةُ: يَحْمِقُونَ بَعْدَ هَرِيمِهِمْ حَمَقًا أَكْبَرَ مِنْ حَمَقِهِمُ الْأَوَّلِ، ثُمَّ
يَقْبَلُونَ فَيَنْزِلُونَ عَكَا، وَقَدْ هَلَكَ مَلِكُهُمْ أَيْ الْمَقْتُولِ، فَيَلْقَى الْمُسْلِمُونَ بَعَا،
وَيَحْبِسُ النَّصْرُ عَلَى الْمُسْلِمِينَ أَرْبَعِينَ يَوْمًا، وَيَسْتَنْفِثُ أَهْلُ الشَّامِ بِأَهْلِ
الْأَمْصَارِ، فَيَنْطَلِقُونَ عَلَى نَصْرِهِمْ، فَلَا يَنْفَى نَوْمَتُهُ مُشْرِكٌ حَرٌّْ وَلَا عَدُوٌّ مِنْ
النَّصْرَانِيَّةِ إِلَّا أَمَدَ الرُّومِ، فَيَعْرِثُ ثَلَاثُ أَهْلِ الشَّامِ، وَيَقْتُلُ الثَّلَاثُ، ثُمَّ يَنْصُرُ اللَّهُ النَّبِيَّةَ
فِيهِمْ رُومُ الرُّومِ هَرِيمَةً لَمْ يُسَمَّعْ بِمِثْلِهَا، وَيَقْتُلُونَ مَلِكَهُمْ، وَالْمَلْحَمَةُ الثَّالِثَةُ:
يَرْجِعُ مِنْ رَجْعٍ مِنْهُمْ فِي الْبَحْرِ، وَيَغْصِمُ إِلَيْهِمْ مَنْ كَانَ قَرِيبًا مِنْهُمْ فِي الْبَرِّ،
وَيَمْلِكُونَ أَيْ مَلِكَهُمُ الْمَقْتُولِ، صَعِيرًا لَمْ يَحْتَلَمْ، وَيَقْدَفُ لَهُ مَوْدَةٌ فِي قُلُوبِهِمْ،
فَيَقْبَلُ بِهَا لَمْ يَقْبَلْ بِهِ مَلِكَاهُمْ الْأَوَّلَانِ مِنَ الْعَدِيدِ، فَيَنْزِلُونَ عَمَقَ أَنْطَاكِيَّةِ،
وَيَحْتَمِعُ الْمُسْلِمُونَ فَيَنْزِلُونَ بِأَرَاثِهِمْ، فَيَقْتُلُونَ شَهْرَتَيْنِ، ثُمَّ يَنْزِلُ اللَّهُ نَصْرَهُ

عَلَى الْمُسْلِمِينَ فَيَهْزُمُونَ الرُّومَ، وَيَقْتُلُونَ فِيهِمْ وَهُمْ هَارُونَ طَالُوتَ فِي الدَّرْبِ، ثُمَّ يَأْتِيَهُمْ مَدَدٌ لَهُمْ، فَيَقْعُونَ وَبِنَادٍ مِنَ الْمُسْلِمِينَ، فَيَكْرَهُ عَلَيْهِمْ كَرَهُ فَيَقْتُلُونَهُمْ وَمَلِكَهُمْ، وَيَنْهَرُهُمْ بَعْضُهُمْ، فَيُطْلَتُهُمُ الْمُهَاجِرُونَ فَيَقْتُلُونَهُمْ قِتْلًا دَرِيْعًا، فَجَسَدٌ يَنْطَلُ الصَّلْبُ، وَيَنْطَلِقُ الرُّومُ إِلَى أُمَمٍ مِنْ وَرَائِهِمْ مِنَ الْأَنْدَلُسِ، فَيَقْتُلُونَ بِهِمْ حَتَّى تَبْرُلُوا الدَّرُونَ، فَيَنْمَتُّ الْمُهَاجِرُونَ بَصْفِي، فَيَسْبِرُ بَصْفًا فِي الْبَرِّ يَحُو الدَّرِبَ، وَالتَّصْفُ الْأَحَرُ يَرْكَبُونَ فِي النَّحْرِ، فَيَلْتَفِي الْمُهَاجِرُونَ الدِّينَ فِي الْبَرِّ وَمَنْ فِي الدَّرِبِ مِنْ عَدُوِّهِمْ، فَيُطْعِمُهُمُ اللَّهُ بِعَدُوِّهِمْ فَيَهْرَمُهُمْ هَرِيمَةً أَكْثَمَ مِنَ الْهَزَائِمِ الْأُولَى، وَيُوَجِّهُوهُوَ السَّبِيرَ إِلَى إِجْوَابِهِمْ فِي النَّحْرِ، إِنْ مُوَعِدَكُمْ الْمَدِينَةُ، فَيُسَبِّرُهُمُ اللَّهُ أَحْسَنَ سَبْرَةٍ حَتَّى تَبْرُلُوا عَلَى الْمَدِينَةِ فَيَقْتُلُونَهَا وَيَحْرُبُونَهَا، ثُمَّ يَكُونُ بَعْدَ ذَلِكَ أَنْدَلُسٌ وَأُمَمٌ، فَيَجْتَمِعُونَ فَيَأْتُونَ الشَّامَ قَبْلَهُمُ الْمُسْلِمُونَ فَيَهْرَمُهُمُ اللَّهُ عَرَّ وَحَلَّ

Arta said: The first war (with the Romans) according to (Prophet) Daniel (in the Bible) will be in Alexandria. They (Romans) will come in their ships. The people of Egypt will ask the people of Shaam for help. They (Romans and Muslims) will meet and fight fiercely. The Muslims will defeat the Romans after exerting a tremendous effort. Then, they (Romans) amass a big army and disembark in Jaffa in Palestine and advance ten miles. Its people will seek refuge with their children in the mountains. The Muslims will meet the Romans, defeat them and kill their king. In the second war, they will amass an army larger than their first one. They will then land in Acre. They would have chosen as a king, the son of their king who was killed. He will meet the Muslims in Acre. Victory for Muslims will be withheld for 40 days; the people of Shaam will ask for help from all Muslim lands. There will be slowness in sending supporting armies. (On the Roman side), there will not be a Christian free man or slave who will not go to help the Romans. So, one third of the people of Shaam will flee and one third will be killed and Allah will grant victory to the remaining third. They will defeat the Romans such a defeat that has never been heard of before and they will kill the king of the Romans. In the third war,

whoever left by sea will return and will join whoever had fled by land. They will choose the son of their killed king who would be so young that he would have not reached puberty and they will love him immensely; he will send armies with troops in much larger numbers than the two previous kings. They will disembark in the valley of Antioch and the Muslims will gather across from them. They will fight for two months. Then, Allah will grant victory to the Muslims so they will defeat the Romans. Muslims will fight them as they would be on the run. Supporting armies will arrive to help the Romans. Muslims will kill their king and the rest would be defeated. Immigrant Muslims will continue fighting the fleeing Romans until the Cross is abolished. The Romans will leave to the nations behind them. The Immigrants will split into two groups; half of them will march on land and the other half will sail by sea. The immigrants on land will meet their enemies on land and defeat them even more fiercely than the previous defeats. They will send someone to tell the good news to their brothers in the sea that their destination should be the city. Allah will support them in their sailing until they embark in the city. They will conquer it and devastate it... [Nu'aym b. Hammad's Kitab al-Fitan 1286]

The Roman attack on Egypt

Weak narrations state: The attack on Egypt will be from the western part (1429, 1435); there will be a small and a big war and a sign of the latter

will be that the treasure of Zulqarnayn will be excavated, a sign of the small one will be bloodshed in Alexandria (1430); the Alexandrian war will be fought by Tibaras, the great great grandson of Heraclius (1431); Romans will come with 700 ships to Alexandria which would be ruled by a Qureshi and many Muslims will be slaughtered; when other Muslims reach for help, the Romans will escape but strong wind will push their ships backwards and destroy them due to which all Romans except one will be captured who will return and inform others (1432); sign of war of Dumyat are flags of misguidance going out from Egypt to Shaam (1433); an Arab tyrant will flee to the Romans after which the Romans will attack Alexandria (1434); this tyrant would be Quraishi and be welcomed by the Romans and they will attack Alexandria after 20 months (1440); the first place to be attacked would be Kays (1436); and a number of details are mentioned of the route and place of the Roman attack along with the number of ships and some battle details (1437, 1438, 1439, 1442, 1443, 1444, 1445).

NOTES

Chapter 1: Why is the Mahdi not mentioned in the Qur'an or the two Sahih Hadith books?

- . When will help and victory from Allah come?
Answer no. 104119 at IslamQA:
<https://islamqa.info/en/104119>
- . Aqeedah includes faith in Allah, His Angels, His Books, His Messengers, the Day of Judgment (heaven and hell included), and Divine Will and predestination.
- . One has to note that the Aqeedah books (written by scholars) are generally reactionary works, so they tend to discuss what the people deny. Hence, it would be difficult even to find the term Khatam al- Nibiyyeen (seal of prophethood) in many of the Aqeedah books and this is not because that their authors denied it but that no one had an issue with it. Hence we see that most of these Aqeedah books discuss attributes of Allah as that was of central importance during the times they were written.

Chapter 2: About the Mahdi

- . Details about these may be read on Islam QA:
<https://islamqa.info/en/146316>
- . The companion of the Prophet (ﷺ) makes it clear that the information he is stating is based on prophetic guidance due to the language he used and is not something he made on his own. An important point that one must note is that when a companion mentions something pertaining to the ghayb (unseen), he does so based on what he had learned from the Prophet (ﷺ) except in some rare cases where they may be narrating Israelite traditions. In this case, Ali (رضي الله عنه) mentions some events of the future about his son and his descendants and these statements are neither his own views nor from other sources; they are prophetic teachings narrated in his own words.
- . Who and where are the Yajuj and Majuj (Gog and Magog)? Has their barrier been broken?
<https://wp.me/p2QwTN-9a>

Chapter 3: The world around the Mahdi

- . More can be read in 'Blessed are the strangers in Islam' at <http://bit.ly/2EM0nHt>
- . CIA instigating mutiny in the Pakistani army:
<http://bit.ly/2vSvZGL> | Around this time, some

potential mutiny makers were arrested (see 'Brig Ali Khan, four army officers convicted over Hizbut Tahrir links' dated August 03, 2012: <https://www.dawn.com/news/739474>

- . Muammar Gaddafi:
https://en.wikipedia.org/wiki/Muammar_Gaddafi
- . Pakistan's Dictatorships and the United States:
http://fpif.org/pakistans_dictatorships_and_the_united_states/
- . Dictators ruin the economy:
<https://www.rnw.org/archive/dictators-ruin-economy>
- . Tolerating the cruelty of the rulers is not an affirmation to their goodness and we have a narration for that as well:

ينزل بآمتى فى آخر الزمان بلاء شديد من سلطانهم لم يسمع بلاء أشد منه حتى تصيق عنهم الأرض الرحبة، وحتى يملأ الأرض جوراً وظلماً، لا يجد المؤمن ملجأً بلنجى إليه من الظلم فيبعث الله تعالى رجلاً من عترتى، فيملأ الأرض قسطاً وعدلاً كما ملئت ظلماً وجوراً، يرضى عنه ساكن السماء وساكن الأرض، لا يدحر الأرض شيئاً من بذرها إلا أخرجته، ولا السماء شيئاً من قطرها إلا صنته ويعيش فيهم سبع سنين أو ثمان سنين أو سبع

In the end times, my nation will suffer from severe torment of their rulers which would be unheard of so much so that the vast earth would become narrow for them and the earth will be filled with oppression and tyranny. A faithful believer will not find a place to hide from the oppression so Allah will send a man from my descent who will fill the earth with justice and

fairness as it would have been filled with oppression. The dwellers of the heavens and of the earth will be pleased with him; the earth will send forth its produce and the sky will pour plenty (of rain). He will remain for seven, or eight, or nine years. [Mustadrak Hakim 8486]

- . Khawarij extremists: <http://bit.ly/2fuDZrs>
- . This Hadith is astonishing as it very accurately reveals the trend and situation we witness today. We have very recently seen that the Kharijis in Af/Pak have suffered a crushing defeat and they have been helped by the Kharijis from Iraq (who have also suffered a crushing defeat quite recently) and are on the run. Both these Khariji groups are united and fighting together for survival. Some important news items from our times: <http://bit.ly/2xCOvVJ> | <http://bit.ly/2tpW9z5> | <http://bit.ly/2upMX2f>
- . In modern times, the Romans are the Europeans and their descendants i.e. North Americans (USA and Canada), Australia, and New Zealand. In other words, they are what we now call 'the West'. For further reading on this, refer 'Islamic identity of Rûm (Rome) and Romans' on QuranAnswers.me. Imran Nazar Hossein misuses this definition of the Romans and argues that the Romans are the Russians. For a detailed discussion on his strange ideas, refer to the book 'Dajjal (the Anti-Christ): Research, critical analysis, and commentary'.
- . There is a somewhat similar narration which is

usually confused by the people to be referring to the same occurrence and it is as follows:

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَيْفَ أَنْتُمْ إِذَا لَمْ تَحْنُتُوا دِينَارًا وَلَا دِرْهَمًا
فَقِيلَ لَهُ وَكَيْفَ تَرَى ذَلِكَ كَاتِبًا يَا أَبَا هُرَيْرَةَ قَالَ إِي وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ
بِيَدِهِ عَنْ قَوْلِ الصَّادِقِ الْمَصْدُوقِ. قَالُوا عَمَّ ذَاكَ قَالَ تُنْهَكَ دِمَّةُ اللَّهِ وَدِمَّةُ
رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَشُدُّ اللَّهُ عَزَّ وَجَلَّ قُلُوبَ أَهْلِ الدِّمَّةِ،
فَيَمْنَعُونَ مَا فِي أَيْدِيهِمْ

Abu Huraira once said: 'What will your state be when you can get no Dinar or Dirham?' On that someone asked him: 'What makes you know that this state will take place, O Abu Huraira?' He said: 'By Him in Whose Hands Abu Huraira's life is, I know it through the statement of the true and truly inspired one (i.e. the Prophet)'. The people asked: 'What does the statement say?' He replied: 'Allah and His Apostle's asylum granted to non-Muslims living in a Muslim territory will be outraged, and so Allah will make the hearts of these protected ones so daring that they will refuse to pay the Jizya that they will be supposed to pay'. [Sahih al- Bukhari 3180]

This Hadith speaks of another event i.e. the rebellion of the protected ones against the Muslims whereas the other Hadiths speak of Iraq and Syria not sending forth contributions due to the oppression of the Romans and the other non-Arabs. Hence, linking these two separate events is not justified.

1. Imam Nawwawi was a giant Hadith scholar

and his view is not an ordinary statement, neither is it without evidence. From a careful study of Hadiths, we find that the Prophet (ﷺ) meant certain specific areas when he mentioned a general east and that he meant certain specific people when he mentioned the non-Arabs. He has explicitly used the word Turk, Roman and so on; however, for Persians, he simply called them non-Arabs because the Persians, in the past and present, have had a number of races under their broad control and influence. Imam Nawwawi, through his expertise, narrowed down the non-Arabs to be Persians who may include other ethnic groups under them such as Arabized non-Arabs of Lebanon and Iraq, and Khurasan further north-east.

2. The Muslims will not benefit from the resources in Iraq nor will the people of Iraq benefit from the Muslim resources outside as mentioned in a Hadith in Sahih Muslim: 'Soon there will not be brought to the people of Iraq any camels or dirhams... because the non-Arabs will prevent it'.
3. Foreword to the book from simonandschuster.com.
4. The World Factbook: <http://bit.ly/1ilCTJX>
5. Pew Research Center: <http://pewrsr.ch/1qipghp>
5. Is There a Sunni Majority in Iraq? <http://bit.ly/2BUNGYM>
7. One may ask as to why they are so heavily involved in Yemen when their empire's history

with it is not that deep and the response to that would be that they have been collaborating with Israel too much while shouting contradictory and empty slogans against it in the same way that they have been doing against the West. As part of the global powers or civilizations cooperating with each other, it makes sense that the Greater Israel plan is also being worked on.

3. It is argued by some that Najd is in Iraq; however, Najd being in Arabia is a stronger opinion.
4. There are evidences that their sermons were actually not from them: <http://bit.ly/2CKTaXw>
5. Refer Musnad Ishaq b. Rahawayh 537 and Nu'aym b. Hammad's Kitab al-Fitan 1576. For more details, read the chapter 'The Dajjal is forbidden from entering Makkah and Madina' in the book 'Dajjal (the Anti-Christ): Research, critical analysis, and commentary'.

Chapter 4: The year in which he will emerge

- . Refer Jami' al-Tirmizi 4309 and Sahih Muslim 2945 i. For a detailed reading on the subject, refer to the chapter 'The trials of the Dajjal' in the book 'Dajjal (the Anti-Christ): Research, critical analysis, and commentary'.
- . Refer 1987 Mecca incident and 'Iran and the Hajj: A History of disruption.' <http://bit.ly/1Tayk4D>
- . The following Hadith is believed by some to be

related to the sinking of the army:

"إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَلْبَهَا عَشْرَ آيَاتٍ: فَذَكَرَ الدُّخَانَ وَالْجَحَالَ وَالذَّابَّةَ
وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَتُرُوكَ عِيسَى ابْنِ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَيَأْخُوحَ وَمَأْخُوحَ وَثَلَاثَةَ خُسُوفٍ خُسُوفٍ بِالْمَشْرِقِ وَخُسُوفٍ بِالْمَغْرِبِ وَخُسُوفٍ
يَخْرِبُهُ الْعَرَبُ وَأَحْرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْبَيْمِ تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ

It (the last hour) will not come until you see ten signs: the smoke, the Dajjal, the beast, the rising of the sun from the west, the descent of Eisa son of Maryam, the Gog and Magog, and land-slides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly. [Sahih Muslim 2901 i, ii, iii, and iv]

At the end of the landslide in Arabia, people would be driven to their assembly place and this pertains to the Day of Judgment. After the sinking of the army near Makkah, a lot is to happen whereas this Hadith speaks of times immediately and very near to the Day of Judgment.

- . Abu Sufyan was initially an enemy of the Prophet (ﷺ) but had embraced Islam later on and took active part in Islamic conquests; there is nothing to be found that casts doubt on his Islam.
- . Refer 'History of Islam vol. 2' by Akbar Shah Najeebabadi, pg. 103: <http://bit.ly/2D7jUT6>
- . Terror groups in Lebanon have threatened to

attack the Ka'bah in the past as well. Moreover, the book only includes Syria and Lebanon as examples as these are the only two Shaami countries with a large non-Sunni population and anti-Sunni militancy potential.

- . The Hadiths mention that Eisa (عليه السلام) will descend and kill the pig (singular); it appears that this pig may be the Dajjal.
- . Several scholars state that Arab is not a race as such and anyone who speaks Arabic as a first language becomes an Arab. This Hadith seems to confirm this understanding.

Chapter 5: His wars

- . Refer Musnad Ahmad 19665, Sahih Ibn Hibban 6806, Tirmizi has also narrated it as well as al-Haakim in his Mustadrak; it is also found in Nu'aym b. Hammad's kitab al-fitan 1561, Musnad Ahmad 23735, Musannaf Ibn Abi Shayba 36804 and 36840 among others. For further detailed reading, refer to the book 'Dajjal (the Anti-Christ): Research, critical analysis, and commentary'.
- . For a detailed reading on this, refer '*Who and where are the Yajuj and Majuj (Gog and Magog)? Has their barrier been broken?*'
<https://wp.me/p2QwTN-9a>
- . This might be referring to the television and its evil or it might be referring to the differing of

the Muslims among each other.

- . The best people are called the best soldiers in brackets by the translator because some of them will run away during the battle and hence, the best attribute is not for their character but of their fighting skills. One may wonder why those running away are called the best! The answer is that they are not; the army would include the best soldiers and it is not stated that the entire army would comprise of the best soldiers.
- . The bird would not be able to cross the number of soldiers of these two armies as it would be that huge. Usually people assume that the bird would not be able to cross over the dead bodies after the battle but the Hadith states that it would be the living soldiers and not the dead bodies.
- . There are some narrations from some companions where they have called some other areas as Hind as well. However, to end all such confusion, the Prophet (ﷺ) made it clear that this Hind is with Sindh and is the same place as modern day India. Moreover, when the Prophet (ﷺ) mentions that Muslims will fight or conquer so and so area, the enemy is never Muslim. The effort by some to transfer Hind to

another location is refuted by the Prophet (ﷺ) himself.

- . We discussed the possibility of the use of nuclear weapons in the Armageddon and here we see that the nature of war with Hind would be similar. Their leaders being brought in chains indicates that mass bombings with devastating weapons may not be done. It appears that in both these wars, involving the Romans and the Indians, both the parties will show maturity and refrain from such weapons.
- . This is a prophecy that the Ka'bah will not be attacked by the non-Muslims and it would only be the Muslims who would shed blood in it until it will eventually be destroyed by the disbelievers later on. This is not an approval of the faith of those who have shed blood in or around the Ka'bah in the past and will do in the future as the words state that these people would be the people of the Ka'bah and they would profess Islam. Whether Allah accepts their Islam or not is His decision.
- . The destruction of the Ka'bah by the Ethiopians would be much later after the Mahdi, the Dajjal, Eisa (عليه السلام), and Yajuj and Majuj. Hadiths in Sunan an-Nasa'i 2904, Sahih al-Bukhari 1591, and Sahih al-Bukhari 1596 mention that

an Ethiopian man with skinny legs will destroy the Ka'bah and Sahih al-Bukhari 1593 states that the people will continue to perform the Hajj and Umrah (pilgrimage to Makkah) even during the times of Yajuj and Majuj. This shows that the destruction at the hands of the Ethiopians will be much later.

Chapter 6: He confronts the Dajjal

- . The narration in *al-Bazzar* is contested over its authenticity while the one from *Tabarani* is declared weak. Ibn Hajar al-Haythami and Sheikh Muhammad Mustafa al-A'zami state that the narrators in the chain in *Musnad al-Bazzar* are reliable; however, Sheikh al-Albani believes that a narrator disputed over is *Muhammad b. Aabaan* who al-A'zami and al-Haythami consider to be Muhammad b. Aabaan b. Wazir *al-Balkhi* (who is reliable) while Sheikh al-Albani considers him to be Muhammad b. Aabaan *al-Qarshi* (who is weak).

Chapter 7: Will the Caliphate return before the Mahdi?

- . Anyone who claims to be the Mahdi is a liar because an important sign of the Mahdi would be that he would be averse to accepting authority and people would force him to accept

their pledge of allegiance. This shows his humbleness and naturally, he would not want to accept to be the ruler. The Prophet (ﷺ) said: 'Verily, by Allah, we do not appoint anyone to this position (of authority) who asks for it or is anxious for it' [Sahih Muslim 1733].

- . Question 146316 on Islam QA:
<https://islamqa.info/en/146316>
- . Hajj stampede caused by Iranian pilgrims “not following instructions”: Hajj mission official:
<http://bit.ly/2lIhJwC> | 'Rule-breaking Iran pilgrims' caused crush: <http://bit.ly/2C9w1h5>
- . Mohammed al-Qahtani:
https://en.wikipedia.org/wiki/Mohammed_al-Qahtani
- . The write-up from Imran Nazar Hossein can be read here: <http://bit.ly/2hAc5OJ> The entire website is filled with major blunders and it is not recommended at all for anyone to learn about proper Islamic eschatology from this site or anyone who writes on it.
- . ISIS in Iraq: Storm or Pawn?:
<http://bit.ly/2EADaZ8>
- . 146316: The hadeeth “There will appear among

you twelve imams coming one after another, all of them from Quraysh.”:

<https://islamqa.info/en/146316>

Chapter 8: The Mahdi in Judeo-Christian traditions

- . Muhammad (ﷺ) and Madinah in the Bible:
<http://bit.ly/2mIKfz2>
- . Isaiah 19 speaks of the time the Egyptians worshiped idols following which they were to receive guidance and become monotheists. This appears to be more of a prophecy of Islam than the Mahdi; however, verses 23 to 25 may apply to the time of the Mahdi if we assume that the context from before took a giant leap forward in time:

In that day there will be a highway from Egypt to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. In that day Israel will be the third, along with Egypt and Assyria, a blessing on the earth. The Lord Almighty will bless them, saying, “Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance.”

If this speaks of the Mahdi’s time, then it means that these three countries will unite under a

single Caliphate then.

- . What Is the Battle of Armageddon?
<http://bit.ly/2sQ99AU>

Chapter 9: Criticisms and clarifications

- . The Mahdi and 'Eisa are not same:
<http://bit.ly/2DBJfaX>
- . Why would Eisa (عليه سلام) pray behind the Mahdi? Eisa (عليه سلام) would himself turn down the offer to lead the prayer and this is from his greatness and wisdom. He would follow the imam in the prayer and this would be symbolic that he descended as a follower of the Prophet (ﷺ) and not as a Prophet himself. Some people have an objection that the Prophet (ﷺ) was the last and final messenger; how then could one justify the descent of Eisa (عليه سلام)? When one reads Hadiths in totality, no doubt remains – Prophethood ended with the Prophet (ﷺ) and Eisa (عليه سلام) would descend as his follower.
- . We established in detail in the book '*Dajjal (the Anti-Christ): Research, critical analysis, and commentary*' that the coming of the Dajjal is the first sign. The great Hadith scholar, Ibn Hajar, states that combining and studying all Hadiths on the signs of end times leads one to the conclusion that the first sign is that of the Dajjal

and that after him, the rule of Eisa (عليه سلام), and the emergence of Yajuj and Majuj would take place (these are evident explicitly from the Hadiths). Then when the sun rises from the west, the beast of the earth would emerge and these two may take place simultaneously.

Chapter 10: Conclusion

- . There is nothing authentic found regarding the age of the Mahdi from either the Prophet (ﷺ) or his companions. There is one statement from Sumayt, a student of a companion Anas b. Malik, stating that the Mahdi would be 51 or 52 years old when he emerges. This is the closest range for the age of the Mahdi; however, even this cannot be taken with certainty.

Index of weak Hadiths

- . The scholars deem this to be a fabrication instead of only a weak narration. More can be read at 'Was Mahdi to appear after the year 1200 A.H.?' <http://bit.ly/2DHyeEq>
- . *Tadlis* is where someone narrates from his teacher but he did not hear it from him or he is falsely reporting that he has heard this Hadith from his teacher but in fact he has not heard it from him.

هذا ما عندي فإن أحسنت فمن الله، وإن أسأت أو أخطأت فمن
نفسي والشیطان

وَاللّٰهُ اَعْلَمُ

ABOUT THE AUTHOR

Abu Rahma has been deeply involved in Islamic apologetics and has over 13 years of experience in the field. In addition, he has an active interest in end times prophecies and has been studying them since around 13 years as well.

Abu Rahma is a working professional and hence dedicates his time to Islamic learning on a part time basis in a flexible manner. He has been studying Islam under both personal capacity and with Islamic scholars and licensed teachers since a number of years. He studies the religion through the traditional approach and refrains from adopting unconventional and unorthodox methods of approaching the text.

He is an avid and an active writer and has produced hundreds of essays on various topics related to Islam and, quite recently, has ventured into book writing.

He runs his site at QuranAnswers.me and can be reached there for queries, objections, clarifications,

comments, and recommendations.
